

VOL XX

THE

NO 49



# CHRISTIAN CENTURY



DECEMBER 3, 1903.

## THE MEN NEEDED.

God give us men! a time like this demands  
Strong minds, great hearts, true faith, and  
ready hands.

Men whom the lust of lucre does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries with-  
out winking,

Tall men, sun-crowned, who live above  
the fog

In public duty and in private thinking:  
For while the rabble with their thumb-  
worn creeds,

Their large profession and their little  
deeds,

Mingle in selfish strife, lo! Freedom  
weeps,

Wrong rules the land, and waiting justice  
sleeps.

J. G. HOLLAND.

PUBLISHED · EVERY · WEEK · BY  
The · Christian · Century · Company  
CHICAGO · ILLINOIS

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**THE CHRISTIAN CENTURY CO. 358 DEARBORN ST.  
CHICAGO.**

# The Christian Century

Volume XX

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Number 49

## EDITORIAL

### ARE THE DISCIPLES OF CHRIST FULFILLING THEIR MISSION?

**C**ERTAINLY they are not idle. Notwithstanding an occasional superficial criticism, there is no evangelical body so aggressive. Having the plea as a blessed inheritance, not from any man, but from the Master himself, we do not wait for Christendom to accept it; we are at work endeavoring to illustrate it, by the establishment of unsectarian churches; by the preaching of the gospel in its original terms; and by building men up in the faith and love of Christ.

While all this has the appearance of adding another denomination, it is one of those cases where appearances are deceitful, unless we lose our catholicity, and become sectarian in fact. It is the only way possible to prove the sincerity of our convictions, and the practicability of this great plea and plan. Again and again it has been said, "It will not work;" but a million and a quarter of Disciples are here to-day to declare that it does work, and work with a cumulative energy and an increasing rapidity of success unequaled in the history of the modern church, unexcelled since Pentecost.

But right here is a point of peril; we are in danger of becoming pre-occupied with this work, of accepting this task as exclusively our duty, and forgetting to carry on the propaganda for union; to make constant overtures to other bodies; to fraternize with them; to study the points of agreement; to make every feature of co-operation an illustration of partial union—if the phrase is not paradoxical. In a word, we are on the point of settling down into one of the many great denominations, opinionated and self-complacent.

And when you stop to think of the interminable tasks that are upon us, the missionary enterprises that engross us, the days and offerings that overwhelm us, the great work of edification and education that consumes our energies, is it strange that having begun with the plea for union, we should settle down into the tithing of the mint and anise and cummin of denominationalism? We are pre-occupied. We establish churches on so meager a basis, and endow them so munificently with incurable poverty, that their very existence becomes a life and death struggle. What time have they to talk and work for the union of all believers?

Our overtures to other religious bodies are few and feeble. Have we a standing committee on union? What is it doing? Who compose it? And why do we not have like committees in every state and territory? Why do we not take up with zeal and earnestness, affiliation with the Baptists? It is clear that reunion must be a growth; that the heaven is working to bring together first these bodies that are nearest of kin. Already we see the Presbyterians uniting, the Methodists uniting. Canada and Japan are setting the pace. Just recently a Presbyterian conference was held in St. Louis to try to find common ground. The time is propitious; we must be up and doing.

Instead of holding the plea for union as a matchless theory, content with it ourselves, and waiting for the rest of the religious world to accept it as we conceive it, it is our duty to be its aggressive advocates. A man nowadays must be aggressively honest; so we should be aggressively union. The tendency to retrogression shows itself by the fact that there are some among us who have practically, if not in set

terms, abandoned and repudiated any and all efforts at reunion, which do not include the immediate and entire acceptance of our program. If the seed will sprout at once into a yellow harvest, well and good; if not, we'll root it up.

One cannot read thoughtfully the literature of this restoration movement without noticing a loss of catholicity in some of its advocates, as we approach the present time; and not only the loss of catholicity, but the growth of an unmistakable sectarian spirit, narrow, bigoted, and relentless. One of its most lamentable manifestations is seen in the effort to throw suspicion upon brethren who, true to the spirit and teachings of the fathers, seek by every legitimate means to foster and promote Christian union. Our mission is a large and vital one. Let us be true to the calling wherewith we have been called. Let us magnify apostolic preaching and exalt our Lord as the only personality in whom we can all unite.

### THE PROGRESS OF TEMPERANCE REFORM.

**O**NE of the signs of the times which is peculiarly satisfactory to lovers of righteousness is the substantial progress which is being made in the reduction of the liquor traffic. Encouraging news comes from almost every quarter as to the success which is attending the efforts of earnest prohibition and temperance workers to root out the business of drunkard making. It is a significant fact that the southern states are making even greater progress than those farther north. Texas presents a remarkable example of faithful and successful work in the interest of prohibition. The rapid growth of the sentiment in that state is almost without parallel in the history of the reform. Other states are moving in a similar direction. Those commonwealths which have tried prohibition are more than satisfied with the results and exhibit a type of towns which is impossible in states where saloons are given free course.

A notable victory has been gained in Hyde Park, Chicago, which has been for a number of years under theoretical prohibition but in which the defiance of the prohibitory laws was open. Last season one of the most notorious offenders against the law was brought to bay, and though the litigation dragged on until the autumn, permitting this beer garden to remain open all through the summer, yet the outcome has been the closing up of this place this year and where formerly hundreds gathered every night, now silence reigns.

It is often claimed by supporters of the limited saloon that places of popular resort where liquor is dispensed are harmless as compared with the low class of saloons. It is plain that this argument is fallacious. Those resorts which accomplish the ruin of the young people are those which are sufficiently attractive to secure this patronage under the guise of respectability. The low saloon cannot accomplish this purpose. We are therefore more interested in the crusade against popular resorts than even against those viler places where only the depraved resort. But all must go in due season. It is a matter of satisfaction that so many men are devoting themselves to this reform. Whatever may be the prospects of the party of prohibition, it is certain that prohibition is a principle and the fact is more potent to-day than ever and is rapidly gaining friends. We are particularly glad to have such champions of the idea as the Hon. O. W. Stewart who is an organizing and inspiring force of temperance wherever he goes. The results of the work done by Brother Stewart and the hosts of laborers in the same cause in which we are all to count ourselves a part, is destined to certain and triumphant success.



### THE MENACING INFLUENCE OF THE SALOON.

**T**HERE is nothing more apparent in our modern life than the pernicious and menacing influence of the saloon. And yet so accustomed have we become to the presence and the defiant attitude of the arch enemy of individual well being, domestic happiness and social righteousness, that the question of intemperance excites but little interest in the minds of a large per cent of even professedly Christian people, unless it comes within the limit of their own home circle. We have little appreciated how strongly the liquor power is entrenched. So many interests are involved which find their origin in the egoistic and selfish desires of the human heart.

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One of the most important of these is that of financial gain. Large money interests are at stake. No violence is done to truth when we say that many who are engaged in the sale and manufacture of intoxicating liquors have no personal desire to debauch and demoralize their fellow men. At heart they are no worse than many other men in the business world whose only thought is to get rich and move in respectable society without regard to the rights and interests of their employees; paying them wages and subjecting them to conditions which render it impossible for them to enjoy "life, liberty and the pursuit of happiness." What a commentary is the strenuous life of the modern business world upon those heart searching words of the apostle: "The love of money is a root of all kinds of evil!" Men are tacitly saying on every hand: "I am not my brother's keeper, I am in this business to get what I can out of it." Doubtless many instances could be cited where the brewer treats his men with more consideration than the employer of labor in some other line of activity. The difference lies chiefly in the product produced and the use to which it is put. Not even the most radical temperance reformer would question the legitimacy of manufacturing alcohol for strictly and solely scientific and medicinal purposes. The great problem is how to limit it in this manner.

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We can no longer say that drink is the direct and sole cause of certain anti-social conditions for our modern life reveals to even the casual observer that it is both cause and effect; the one acting and reacting upon, and modifying the other. The days of home-spun and the simple individualistic life have gone. In their place has come many good things, attended by perplexing problems, and many evils. Drunkenness has increased, and to a large degree the same is true of crime. Men have grown more avaricious. Class distinctions have arisen. We have the boulevard and Lake Shore drive on the one hand and the tenement section and slums on the other. Pure ozone is not to be had in these congested districts. The rooms are close and "stuffy," and the atmosphere is oppressive. "Breathing cubes" are measured out by the inch and foot. The weary toiler returns from the labor of the day to a meal of poorly cooked food. He goes forth to seek companionship and good cheer. Where shall he go? The churches are closed. Even though it be a warm summer night the parks are too far removed. Turn which way he will the saloon is the only place where he can go and spend five or ten cents and feel at home. If he goes to a restaurant, he is expected to eat what he has paid for and depart; but not so at the saloon; in addition, he can have brilliant lights, a warm fire, cheery atmosphere and in many places music and a free lunch.

A painstaking investigation made in Chicago a few years ago was illuminating in many ways. The investigator was a man of high ideals and unalterably opposed to the saloon. He spent several months visiting all kinds of places where drinks were sold. It was his opinion that over fifty per cent of the people who go to the saloon do not go there primarily to drink. They go for good fellowship and social recreation. The custom of treating and the feeling of pride, with an overworked and under-fed nervous system are important factors in fixing the drink habit in many cases.

But it is not the poor alone who feel the blight of this awful curse. The problem involves every kind and class.

The pampered rich, "who live for self and none beside," are its victims as well as those who live in squalor and want. A system that is over-fed and stuffed with rich foods; a life that is worried by business and in many cases by domestic affairs, without any great overmastering purpose has as little power of resistance as has that of the other social extreme.

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This makes clear to us the complexity of the problem. It would be very easy if all people had been taught from early infancy the danger of intemperance. But taking human beings as they are and human nature just as it is at this moment, we realize that there is no easy way to reach the desired goal. But God is not only in His heaven, but He is in His world. "Every plant which my Father hath not planted shall be rooted up." These words should reassure us that the task is not hopeless. The enemy must be attacked at every vulnerable point, without waiting for any one method to be agreed upon. There must be a coalition of Christian forces. In the face of the awful problem which confronts us in the social and economic world how dare we as Christian people of America continue our "tithing of mint, anise and cummin?" No greater question has ever challenged the united citizenship of this commonwealth than does the present question of intemperance. We must make our religion so vital, so persuasive, so wholesome that it will meet every legitimate desire of the human heart. We must either destroy the saloon or be destroyed by it.

### THE CHURCH MUST BE AGGRESSIVE AND UNIFIED.

MARIE C. BREHM.

President Illinois W. C. T. U.

**T**HE church is God's institution in the world to save the world. It is the business of the church to be right, on all questions affecting humanity, not merely passively right, but aggressively right.

The pulpit largely inspires and controls the platform, the press, the school and all other agencies for good. If the future of the temperance reform is to be more fortunate than the past, the church of God must do more aggressive work as a church. Many individual Christians are doing their utmost to overthrow the rum devil, but it is the exceptional church that considers temperance work church work.

The disciples of Christ must come together on the temperance question as they have on missions. There was a time when the churches did nothing toward foreign missions, and of course nothing was accomplished. The ministers created the missionary societies and preached the Christian duty of their maintenance, and now all churches do missionary work as real, genuine church work. The church must duplicate the Ecumenical Conference for missions, in the interest of successful temperance reform. It will take something more than high sounding resolutions to rout the liquor traffic.

The church must lay willing hands to the task, must give of her money with regular persistency, must line up as soldiers of Christ at the ballot box on election day, which is the true patriot's Lord's day when he may give his all to Christ for humanity's sake.

### Look for the Good.

It was one of the beautiful rules of Frances E. Willard's life to speak only of the goodness of her friends, and to pass over their failings. The Trumpeter says:

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the faultfinding and give a little thought to the cause which provoked it. Forget peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable."—*Ram's Horn.*



# The Awakening to Temperance Reform

## THE ISSUE MUST BE MET.

FRANCIS E. CLARK.

**T**HE temperance question is a question of heroic size. It affects every relation of life. Not only are the drunkard's wife and the drunkard's children burdened by the drink curse, but every man, woman and child in the United States suffers by reason of the rum-seller and his nefarious business; suffers in higher taxes, suffers in depreciated importance of his own country among the nations of the world, suffers because of the jails and workhouses, and asylums, that he as one of the citizens of the United States has to support, suffers above all, in the lowered moral sentiment of the community and the degradation of the best ideals which alone can make a nation truly great.

No American citizen can turn this question over to somebody else. He cannot dismiss it with a shrug or a laugh; it is for him to face and do his part to settle in the best way that his conscience and judgment dictates. The Christian Endeavorers among the Disciples of Christ have their full share of responsibility. They represent a great, vigorous and rapidly growing church. They represent a church that is brotherly in all its traditions, and ready to co-operate with others in every good word and work. They have a free field, a splendid opportunity, a noble church behind them, and the Captain of their Salvation to lead them on. May they all show themselves worthy of their church, and of him who is the Lord and Master of every church.

## A FIGHT THAT CAN BE WON.

WILLIAM H. ANDERSON.

Superintendent and General Attorney Anti-Saloon League of Illinois.

**W**E BELIEVE that the way to encourage forces weary and heartsick from continual defeat is to start a fight that can be won. Much temperance work which is altogether commendable in its object, does not contemplate the securing of practical results from time to time, as steps toward the accomplishment of the ultimate ideal in view.

In a campaign to put the saloon in the way of ultimate extinction; when we see the liquor ranks in consternation, we are justified in feeling encouraged; when we actually see the marks on the opposition camp, the veriest doubter must admit that we are shooting straight.

Speaking of the campaign of the Christian people of the state, centralized in the Anti-Saloon League of Illinois, for the passage of a comprehensive local option law at the last session of the Illinois legislature, the president of the Illinois State Liquor Dealers' Association, at the 24th Annual Convention, held in Quincy, Sept. 22-23, 1903, said: "The past year has been a most anxious one. . . . This was without doubt the hardest fight that this association has ever had to contend with," etc. The secretary of the association said: "This question was of such vital importance to the entire trade of the state that we were forced to bring to bear all our strength and influence against it." Their attorney in winding up a report which was a lament over the way the saloon crowd had been out-generalled at the outset says: "This is in brief the story of the Springfield fight, but it gives you no idea of the condition of affairs at Springfield nor of the magnitude of the contest."

Although the campaign was begun without the slightest idea that the bill could be passed in the last session, the movement developed such strength that the bill came near passing anyhow and would almost certainly have gone through in practically its original form if there had been ten days more of the session.

The secret of this lies in the fact that there was no attempt on the part of the league management, representing the federated churches of the state, to enter into a "deal" with cor-

rupt or unfriendly politicians. There was no attempt to coerce or "deliver" the temperance constituency. The people were given the names of the men who controlled the fate of the bill and suggestions were made that these men receive letters from their constituents; in short, by locating the responsibility and turning on the light, the league directed the irresistible force of intelligent, aroused public sentiment against a particular point in the opposition line and held it there until the line retreated and broke.

The letter campaign inaugurated was a new force in the politics of the state. The liquor dealers' president says concerning it: "So prolific was this campaign of correspondence that some members received as many as from 600 to 800 letters per day." While this had a tremendous effect upon the members of the legislature, the indirect effect upon the people writing the letters was even greater, in that it not only tended to give them a taste of their power and sharpen their appetite for future political contests, but helped teach them that success in temperance legislation is accomplished only by the tactics that sensible men employ in every field of endeavor.

The league and its methods are no longer an experiment. The power and efficiency of the united church are beyond question. Victory is assured if the people make it possible to carry on the kind of a campaign next time that is expected by the politicians. We must utilize the advantage gained. We can never catch the saloon men off their guard again. Unless we begin now to secure the election to the next legislature of men who will support this bill we will not make so satisfactory a showing as in the last campaign. The saloon men are already preparing to bring out avowed saloon advocates in each district where there is a possibility of their election.

We have prepared a pamphlet giving the inside history of the last campaign with detailed plans for the next one, with much other valuable matter, which will be sent free to anyone sending in 4 cents in stamps to cover the cost of mailing. No opponent of the saloon can afford to be without it.

The saloon men know the Anti-Saloon League and fear it greatly. Temperance men should know it and support it liberally.

## THE CHRISTIAN LOBBY.

WILBUR F. CRAFTS.

Superintendent International Reform Bureau.

**W**ESLEY said the devil should not have all the good tunes, and the International Reform Bureau eight years ago determined that the devil should not have a monopoly of the most effective agency in politics—the lobby, which is simply the third house of Congress, the people's house, for the lobby is where the sovereign people, good and bad, express their sentiments to their public servants, the legislators. Every postoffice should be regarded as an extension of the lobby, and every private citizen should lobby by letter if he cannot in person get the ear of his Congressman and Senators at Washington, or when they are at home. Petitions, letters, telegrams, personal interviews are good, better, best, and best of all. The Reform Bureau has justified its judgment that this agency might be made very effective for righteous legislation in that eight bills which it has drawn have been enacted by Congress in eight years, on such important subjects as divorce, the Sabbath and temperance. At its urgent solicitation the W. C. T. U. has strengthened its national legislative department and keeps an efficient worker here whenever Congress is in session, and also the Anti-Saloon League. This three-fold "Christian lobby" has carried three national prohibitory laws for white men. One for the army and navy, one for United States immigrant stations, and the third, for the capitol building itself—prohibition for Senators and Congressmen by their own act. And the next logical step to complete the exclusion of liquors from all government buildings is the Me-

Cumber bill, favorably reported in a former Congress under the name of the Ellis bill, out of which all of these branches of national prohibition have grown. The National Liquor Dealers' Association, alarmed by the continued successes of the Christian lobby, and especially by the fact that the bureau has bought land and buildings of its own adjoining the National Library, have decided to put up a larger building close at hand, more fully garrisoned and equipped, with the eloquent ex-Senator Thurston as its own lobbyist, and half a million dollars for his ammunition. At this very time when the enemy is strengthening its lobby, the bureau has had to reduce its force on account of the shrinkage in business, and this and the other two legislative agencies that stand for the churches in the Capital should be speedily and strongly reinforced, particularly as there is a good fighting chance of carrying a greater temperance measure than any of those mentioned, viz., the Hepburn-Dolliver interstate liquor act to protect state liquor laws of all kinds, especially prohibitory and local option laws, against nullification by outsiders selling so-called "original packages" to speak-easies. This bill, half victorious in the last Congress, is supported by the Democrats in the name of "state rights" and this will be the key of success if the bill is supported by a great volley of letters from the people.

Washington, D. C.

#### THE OUTLOOK FOR TEMPERANCE REFORM LEGISLATION AT WASHINGTON.

ANDREW WILSON.

(Chairman Committee on Legislation, D. C. Anti-Saloon League.)

**J**ANUARY 27, 1903, a bill passed the House of Representatives, upon the unanimous recommendation of its Judiciary Committee. This bill failed to pass the Senate for the reason that it could not be reached prior to the close of the session of the Congress. The bill provided that "All fermented, distilled or other intoxicating liquors or liquids transported into any state or territory or remaining therein for use, consumption, sale, or storage therein, shall upon arrival within the boundary of such state or territory before and after delivery be subject to the operation of the effect of the laws of such state or territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquors or liquors had been produced in such state or territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise," and it is further provided that all "corporations and persons engaged in interstate commerce" shall be subject to all laws and police regulations with reference to such liquors or liquors of the state in which the place of destination is situated whether such liquors are in original packages or otherwise. The end desired is to prevent the introduction and sale of liquors in original packages in states where prohibitory and restrictive measures have been passed.

The Constitution declares that "The Congress shall have power . . . to regulate commerce . . . among the several states." As Congress has not exercised that power so far as the same relates to original packages of intoxicating liquors the state laws are ineffective to prevent the introduction and sale of such packages. The states can only control inter-state commerce by permission of the Congress. The enactment of such a law would have the effect of breaking up the inter-state liquor traffic as now carried on where the destination of the liquor is in a prohibitory state. Already at the extraordinary session of Congress Mr. Dolliver in the Senate and Mr. Hepburn in the House of Representatives have introduced bills similar to the one quoted from, and if they can be reached in both Senate and House they will pass and become law at the regular session. The chances are decidedly favorable, though the liquor interests are thoroughly aroused and are ably represented.

Last year the temperance forces, led by the Anti-Saloon League and Women's Christian Temperance Union, urged upon Congress the wisdom of appropriating money for recreation buildings at army posts, and a million dollars were

appropriated for that purpose. It is expected that the present Congress will set aside an additional sum for that work. The War Department is hostile to the Anti-Canteen Law, but there is no probability of its repeal at this session. It is hoped that a full and fair trial will demonstrate that its enactment was in the interest of morality. It is interesting to recall that some months after the passage of that law the United States Brewers' Association, in session at Atlantic City, declared that the brewers had lost two million dollars on account of its enactment. That statement taken in connection with the united opposition of the liquor interests explains the reason, and apparent necessity, for the propaganda against the present law.

Education and repression are both needed and both will eventually find expression in legal enactment. Discussion is the forum in which the conscience of the people is awakened. The religious and secular press are powerful agencies and should be freely used in aiding the moral evolution tending to destroy this great evil.

Constituents can materially aid the forces in Washington by writing to Members of Congress and Senators urging support of the Hepburn and Dolliver bills.

The prohibition and regulation of the traffic in intoxicating liquors within the states is a matter controlled exclusively by the states under their police powers and the United States cannot interfere except when the same becomes a matter of commerce "among the states." The only way the United States can prohibit the traffic is by an amendment to the Constitution which for many reasons will probably never be made. More than 1,700 amendments have been proposed and 15 have been adopted. Ten of the latter were adopted at one time. It is important that all reasonable powers be used to curtail the influence of this evil.

Washington, D. C.

#### NATIONAL TEMPERANCE NOTES FROM WASHINGTON.

EDWIN C. DINWIDDIE.

Superintendent of the American Anti-Saloon League.

**T**HE second bill introduced in the House this session was by Mr. Bartholdt of Missouri for the repeal of the anti-canteen law. Although no committees are appointed except Mileage, Rules, and Ways and Means, I am fairly safe in saying that with continued watchfulness we shall be able to hold the present law. This feeling by Congress is from two different standpoints; first, Congress with the country believes that the present law has not had a fair test—the recreation buildings are not yet in operation and not fully provided for—and the department officers have not helped to give the anti-canteen law and regime an honest trial; second, it believes to revive that question now—especially upon the eve of a presidential election—would be a political mistake. We shall be on guard as heretofore, and will notify the temperance hosts at the first signal of danger.

I am glad to report that we are practically assured of another \$500,000 appropriation for recreation buildings this year, making a million and a half in all. It is doubted if many of our friends fully realize what this constructive work means for the cause.

The important bill of the session was introduced in the House by Mr. Hepburn of Iowa yesterday (H. R. 4,072) and in the Senate to-day (Senate 1,390) by Mr. Dolliver of the same state. (The main contents are indicated by Mr. Andrew Wilson.)

As soon as the committees are appointed and the bodies get on a working basis along regular lines—the House is now equipped only for the specific work of the extra session, and Senate committee revisions are not yet complete—we shall promptly advise our church and temperance constituency through our state auxiliaries, the press and directly, as may be necessary, and earnestly request that they be prompt and effective in response; but also, to avoid confusion, we ask that they receive the word when to act and how from our headquarters here in order that every expenditure of time, energy and money may count the most for victory.



Copies of the bill and arguments for its passage and such literature will be sent free on application. Our state organizations will superintend the work in their own territory in harmony with the plans of our national legislative department.

Washington, D. C., Nov. 19, 1903.

### OUR VAST OPPORTUNITY.

J. S. HUGHES.

**T**HE Disciple Brotherhood has opened to it now the largest door for good ever known to any religious body. It is perfectly apparent that "our distinctive plea" is no longer "distinctive" as at the start. The truth is we began with the declaration that a great and true movement should be indistinctive, that is, catholic and elementary and confined to Christ the Savior of the world. We now see other bodies camping on that ground. The changes that have moved all churches have caused many of our brethren to recede from our original breadth and simplicity to the emphasizing "incidentals." The old creed statements are no longer bonds to Christian fellowship. If we should now try to make ourselves "distinctive" by becoming special defenders of anything else but "Christ and him crucified," we should deny our good beginning and sin against the greater light we have sought to give.

The causes that brought us into being were not local and special nor secured by patent; but belong to the larger forces of history, and have not failed to act upon other bodies and upon all who are in any way influenced by Christ. These causes belong to the progress of the cause of Christ in our times, and must continue to produce the same essential results in other believers, but they will not produce the same incidences. Let us say a plain and awful word to our people. Now that we no longer have the old enthusiasm inspired by the delightful work of first propounding the New Testament ideal of brotherhood, divested of creeds, what shall we do? We love great and noble ideals; we love the thought of being at the front of all the armies of the Lord and of doing something that raises and arouses enthusiasm. We are an American product. God forbid we should degenerate into the commonplace humdrum routine of many around us. We can and we ought to preach Christ to this age—the living Christ, to living people; and it is here that an open door is presented to rescue the churches and the world from the awful degeneracy of the selling of indulgences to trade in the souls of men by the deceptions of the rum traffic. Listen to me this once. We have been a strong, aggressive people in the past and we are now face to face with the greatest enemy of Christ and his cause in the world—the licensed liquor trade. Hitherto all churches have been afraid to take hold of any great Christian cause, any phase of which is within the political arena. We saw this in the slave trading times. Many of our own people engaged in it, our cause having arisen in a slave holding state. This error must be righted. Our part in the rum trade is ten thousand times worse than all creedism. The license system is the open defiance of Christ and the gospel. The Christian Church of America must lead the world in breaking down the license policy. We can do it. We ought to do it and do it now. No church would dare to longer hesitate with such a power in the field to shame it into action. The church that goes down defending the saloon or playing neutral will go down forever, for when that brutish thing is driven to the last corner we shall see deeds that will surprise in fury and froth all crimes and outrages of the past. It means a terrible fight and a glorious victory.

There is not one soul that reads these words that does not believe the saloon ought to be closed on Sundays and election days. Nearly everyone believes it ought to be closed on holidays and from eleven o'clock at night till five in the morning. The laws generally provide for these, and all Christians approve those laws, and that covers prohibition half the time.

Every Christian believes that the selling to minors and to drunkards should be prohibited and it is generally by law that is more than half of the people as well as half of the time. This was not so fifty years ago. We made advances

on this line and came up to the point where we prohibited the saloon for half of the time and from selling to half of the people, and there we stopped and remain in this half-way place, a strange state of arrested development. What caused this arrest, this falter, this shame? The same exactly that has raised up political bosses, that is, placing party loyalty above national patriotism. It is the party whip triumphing over the Cross of Christ; the elevation of questions about gold and silver over the true glory and honor that come from God.

Have the Disciples of Christ stood in a state of arrested development? Yes, and from the same general causes that have acted upon all the churches much to their shame. The deception has been played very skillfully by the politicians, but now the country is beginning to see the deception and a storm is gathering, and for one I pray God the Disciple brotherhood may be first to get its eyes open and first to enter the open door of opportunity to lead the world where Christ leads the light in the most gallant and glorious conquest ever run. Such a thought of the Christian Church warms my heart again for all the glorious expectation of my youth for its mighty career in the earth. Such a move would shame and drive out all our littlenesses and paltry bickerings and bring in the flood-tide of righteousness.

Be not deceived. Do you think that we who have seen this for years are fools and fanatics. You will soon see your mistake. You all say it is right to set the law against the Sunday saloon and the election day saloon and the after-midnight saloon, but why not the any-day saloon? No more let the Christian Church send a licensed missionary and a licensed cargo of whisky on the same ship to save the children of God in the dark continents. No body of people that recoils from so great and worthy an undertaking can long wear the name Christian, unless in derision. We can do it. This would be distinctive and honorable forever. It is our time and opportunity to show to the whole world that the glory of Christ's righteousness as shown forth in his church is our actual and vital purpose. By this we can show that Christ's prayer for the unity of all believers does not stand either in creeds nor in mere words against creeds, nor in any slavish conformity to any of the incidentals; but in a real and vital union in the kingdom of God, where the will of God shall be done on earth even as it is in Heaven.

Chicago, Ill.

### AN EFFECT OF ALCOHOL ON THE PHYSICAL SYSTEM.

DR. H. G. WELPTON.

**A**LCOHOLISM stands second to heredity as a causative factor in producing insanity. The brain, being the latest and most highly developed of the specialized tissues of the body, is more susceptible to the destructive influence of alcohol than the others. And directly in proportion to its influence upon the brain cells is its demoralizing influence upon the moral character of men. We have all seen an upright and honest man become devoid of moral sense under constant influence of alcohol, a lie taking the place of truth, cruelty and neglect replacing love and thoughtfulness. When the brain is kept saturated with alcohol the best and highest memories written upon its surface are wiped away and animal instinct reigns supreme. It falls upon the delicate brain centers as a daub of ink upon the open pages of a beautiful book, blotting out its truth and leaving only faint and fragmentary traces of the truth it once contained.

The swollen and distorted features of the whisky sot fairly represents the condition of the cells of his brain after a long debauch. When once the cells have been injured or destroyed they can never be repaired or renewed as in muscular or bony tissue.

Des Moines, Ia.

It is as important to know when to let go as when to hold on.

Of all combats, the sorest is to conquer ourselves.—Thomas á Kempis.



## A UNITED FRONT.

A. W. TAYLOR.

**T**HEREFORE hell (or the grave) hath enlarged her desire and opened her mouth without measure, and their glory and their multitude and their pomp and he that rejoiceth among them descend into it." Thus speaks Isaiah of the results of strong drink in the nation. Strong language that would be called in the mouth of the modern preacher but with good authority both in prophetic example and by contemporaneous fact.

In these days of practical politics the Christian but needs a well developed plan and a united front to execute it. The Anti-Saloon League is offering the opportunity. Whether Prohibitionists or of the old parties there should be no quibbling over the issue that is presented in Illinois. License is better than free whisky and county prohibition is better than license. There is no party issue that need bind the most rabid partizan to anything in this state that prevents unity on the man that will support local option without compromise and to the end. He can belong to any party so far as other considerations are concerned and stand against the saloon if he is a man of conscience rather than spoils.

There are 800,000 Protestants in Illinois who are members of the church. To-day many Catholics are on the side of temperance. Let the church present a united front. Let it constitute the Anti-Saloon League a civic federation to determine which of the candidates are to be trusted for the support of the local option measure and then let the pulpit preach a conscience on the matter and every minister make himself as active as every saloonkeeper will be and the issue will be settled. Cannot the church control as many votes on a question like this that is purely non-partizan and altogether moral as can the saloon? Dare we not do for God what they are doing for Mammon? Here are the words of Pres. Morrison of the Washington State Liquor Dealers' Association: "If aspirants for public office are found to be in harmony with us work as a unit for their election regardless of party. If known to be opposed to our welfare move heaven and earth and hell to defeat them." Shall we accept the challenge?

## THE BALANCE OF POWER.

J. L. HILL.

**T**HE professed followers of Christ hold the balance of power at the polls. No party could win over the combined opposition of all the church members of our country. Let us preach up, pray for, and hasten the coming of the day when "Christians" will vote as they pray. When all church members have the moral courage to say, "We will support no man, measure, or party that favors the legalizing of the liquor traffic," the victory will be won, for no party can succeed without the support of the church.

## THE TEMPERANCE CAUSE IN IOWA.

BY I. N. M'CASH.

**I**OWA has in the past years receded from the high position once occupied as a prohibition state. The people of God have become discouraged because of the lack of law enforcement in various parts of the commonwealth. Politicians have catered to the foreign population and the saloon interests of the state till men have been without heart to make a persistent fight to reconquer the lost territory. However, Christian courage is being stimulated and the forces marshalled for a persistent and relentless warfare on the saloon. The question of temperance is being viewed from its economic, sociological, physiological, commercial and religious aspects, in which it is shown to be a detriment to the state and opposed to all things moral and spiritual.

The Anti-Saloon League proposes to begin a campaign of agitation—organization, legislation, law enforcement and pledge-signing. The plan of work in Iowa as outlined by the writer will be the four departments above named, with a competent leader in each department held responsible for

that work. Assistants will be given each of these, but all the workers are to be chosen from among the ranks of educated men, who are leaders in educational, religious or professional work. The day has passed when men out of positions, who have never been leaders of men, and can only harangue on temperance, will be expected to rally the forces of God and lead them to victory. It is our purpose to raise the temperance sentiment in Iowa by employing the best available talent—such talent as will compel the thought of the masses.

The hope of success in the work is predicated upon the raising of temperance sentiment until it will express itself in a public conscience. The time was when there was no conscience against dueling, against lottery, against human slavery; but agitation created sentiment, and education formulated laws, until all of these have passed away. There are signs in the sky that the same star of hope beams above the horizon for the temperance cause. There is an incoming tide favorable to the complete submersion of the liquor traffic. We seek to take the tide at its flood and bring the coveted reign of sobriety and civic righteousness.

Every saloon in the land ought to have a red flag stuck over its door. It is a mean, lawless, slimy hole; it is in league with all the demonish passions of the race, feeding the streams of vice and crime that carry woe to groaning millions. When compelled to respect the laws over it, the traffic is still in infamy; but when its brazen, blatant impudence is permitted to trample upon the laws, then it becomes a howling Euroclydon, straight from the pit.

## A REVIVAL OF TEMPERANCE EDUCATION.

M. B. RYAN.

**T**HERE is no more urgent need at the present time in relation to the temperance cause than a revival of temperance education. Perhaps we need a new type of temperance education. Assuredly we need a new enthusiasm and insistence in it. The temperance lecture is in disrepute. The temperance sermon has largely fallen into desuetude. The temperance lesson in the Sunday school has lost its novelty and, too often, loses its force. The temperance text-book in the school has become a commonplace, and is liable to be pushed aside by what seems more urgent studies. Meanwhile the brewery stack, the open saloon, the convivial customs of much of our "polite" society, are all imprinting their lessons on young and old—most disastrously upon the young—in favor of the use of strong drink. The age needs to be taught unmistakably—and made to act upon the startling truth—that strong drink is damnation to body, soul, and spirit; a blight upon industry, a parasite upon commerce, a curse to society, a menace to the life of nations; and that every conceivable consideration demands abstinence from it.

I have known a youth from the country to enter an office in the city where the daily conversation was so soiled and profane that it would have disgraced the slums. But a month after his arrival not a man in the place dared to utter an impure word when he was present. What made the change? His life. He did not speak a single word of reproach. He simply lived in the dignity of his Christian holiness and his manly purity. That quelled conscious iniquity. A holy and separate life always tells.—David Gregg, D. D.

## JESUS AND MOTHERHOOD VS. THE SALOON.

CHAS. M. FILLMORE.

**C**HRIST not only loved righteousness, he hated iniquity. If we would have his mind in us, we need to cultivate more of his spirit of holy hatred against such organized iniquity as the liquor traffic. What a shame that in the conflict between the motherhood of our land and the saloon our government is on the side of the saloon!

Heaven is not a stranger's country, but our Father's house.

# AT THE CHURCH

## CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

What the Heroes of Faith Teach Us.

Topic Dec. 6: Heb. 11:1-40.

This eleventh chapter of Hebrews is the glorious roll of faith. Nothing in all the inspired record of the triumphs of grace through faith can approach this splendid story of the ancient worthies. This record is itself the justification of the Bible doctrine of "justification by faith." The best argument for this great doctrine of Luther and the Reformation is found in this record of the heroism of those who believed God, and like Abraham went out and went forward, not knowing whither they went or what the issues might be. They believed God and it was reckoned unto them for righteousness. They were faithful to their vision and to the voice of God on the call to duty. They did their duty, even where they could not see, and could not possibly know the reason or the recompense for so doing.

\* \* \*

By faith the "elders obtained a good report." I think we need to get this. It's the secret of all right living. Faith is not some impractical, visionary thing. It is the strength and support of all things hoped for, and that which gives us assurance of things unseen. It is that which puts spine into spiritual aspirations, strength into resolutions, courage into conflict, and which conquers dangers and difficulties. It's the working force in all activities. It gives vigor to all virtues. It is the inspiration of all noble utterance. "We believe and therefore speak" is the logic. We believe and hence do is the process. It's the way all good men obtain a good report. There are no shortcuts to this sort of fame—the fame that lasts. It is found only by the long and sometimes it may seem the roundabout road of faith. It's the up-hill and down valley road. It's the mountain way—and all mountain ways are rough. But by faith the elders of all the ages and the youth of our own goodly land obtain a good report. There is no other way to live right and to do right and to die right! Just get this, and remember, there's no "ifs" and "buts" about it!

\* \* \*

"By faith Noah moved with godly fear"—and we need to get this old and some seem to think superstitious notion of faith. Yet I affirm we need it. There's a dearth of just this old-fashioned faith that moves men with godly fear. Multitudes are presuming a whole lot on the divine mercy. But while I believe that God is slow to anger and of great mercy, and willeth not that any should perish, but that all might come to repentance and live; still I remember that he who destroyed the earth with a flood has given assurance that he will destroy it finally by fire. Some shall be saved as by fire, while others shall perish in their sins. I recall the pathetic cry of the Messiah over Jerusalem: "O that thou hadst known in this the day of thy visitation the things which belong unto thy place! Behold thy house is left unto thee desolate!"

\* \* \*

By faith Moses—refused—forsook—endured! That's the sort of faith we need! The faith that can refuse what the world calls good fortune—pleasure, honor, fame, happiness; the faith that can forsake whatever stands between us and stern duty and high destiny; the faith that enables us to endure as seeing him who is invisible—that's the sort of faith that makes heroes in high places and in homely places, and that glints with its glory all the past.

The negative part of a conversation is often as important as it is positive.—Theodore Winthrop.

## THE PRAYER-MEETING.

SILAS JONES.

Philemon; or Christian Urbanity.

Topic Dec. 9: Philem. 1-25. . . . .

**P**HILEMON was a member of the church at Colossae. His house was the meeting place of the Christian congregation. He was active in the work of the church. His relations with Paul were intimate and affectionate. One of his slaves had run away from home and had probably robbed his master. This slave, Onesimus, made his way to Rome and was there found by Paul. Through the influence of the apostle Onesimus became a Christian. He seems to have been grateful to Paul for the benefits of the gospel and to have been ready to render any service the apostle might ask of him. Paul felt that he was in need of some one like Onesimus, but he was too honorable to receive the ministries of another man's slave without the consent of the master. He therefore persuaded Onesimus to return to Philemon. He put into the hands of the returning slave a letter to the master in which he asked for generous treatment of the runaway.

### A Word of Praise.

Paul had learned to trust the faith and love of Philemon. He did not withhold a word of praise for a character so worthy. He mentioned the fact that he prayed for his friend and that it was a great joy to him to have the fellowship of a true disciple. There is a refreshing honesty in this expression of confidence. It did not occur to Paul that Philemon might accuse him of flattery. He wanted the man to understand the basis upon which the appeal for the slave was made. He said in effect: "I appreciate your lofty motives. I do not doubt the sincerity of your faith or the strength of your purposes. When you perceive the nature of my request you will acknowledge that it is in harmony with your principles of conduct." If we want a man to do a noble thing, it is never wrong to remind him of the honorable part he has already taken in the world's work. He will be a stronger man because of the recognition he receives. We should make it our aim to convince every man that he does what is unworthy of him when he comes short of the best. Convince a man that he is but doing what everyone expects when he does ignobly and he will act ignobly. Make him feel that he is expected to exemplify the Christian virtues and he will not disappoint you.

### The Entreaty of Friendship.

There is no word of command in this epistle. The apostle knew the duty of Philemon. He might have spoken with the tone of authority. He knew a better way and he followed that. His aim was to present the situation so that Philemon could see the right and would want to do it. In other words, Paul remembered his deliverance from the law. The Christian man is free. What he does as a Christian he does because he wants to do it. No man can choose for another. But there is the persuasion of love. One whose labors declare that he is a lover of men has great resources when he seeks to win his friends to righteous living. He has no reason to regret the absence of external authority. It is only the poor in character and service who depend upon external authority to bring men to the practice of goodness. The Christian respects the intelligence of his brother. Christianity develops refinement and courtesy. Of these there is no better example than the epistle to Philemon. The apostle who feared not the wrath of mobs is the gentlest of friends.

He most lives who thinks most, feels the noblest, acts the best.—Vale.



## THE BIBLE SCHOOL

**Lesson 11      The Dedication of the Temple      Dec. 13**  
 Study vs. 1-30, 62, 63. Commit vs. 9-11. (Read 1 Kings, chs. 5-8; 2 Chron., chs. 5-7.)

**GOLDEN TEXT:** Ps. 112:1. *I was glad when they said unto me, Let us go into the house of the Lord.*

**LESSON:** 1 Kings 8:1-11.

### INTRODUCTION.

Between this lesson and the last intervene the test of Solomon's wisdom in the case of the two women, each claiming a baby as her own child, and the building of the temple and the king's palace.

The site chosen for the temple was Mount Moriah, where David had built an altar at the stopping of the plague (1 Chron. 21). This is the eastern hill of the City of Jerusalem; at that time it was outside the city proper. Elaborate preparations had been made for the temple by both David and Solomon. Solomon's treasures were enormous and besides the people were taxed heavily, too heavily perhaps, for the building. The building was begun in the fourth year of his reign. It was practically finished in the eighth month of the eleventh year; that is, it took seven years to build it. (It took eighty-four years to build Herod's temple.) In the seventh month, apparently, of the next year, the vessels having been brought into the building, the dedication described in the lesson took place.

There is difference of opinion as to the buildings put up upon Mount Moriah, but the prevailing opinion is that all the royal buildings, the House of Lebanon, the harem, the royal palace, and the temple, formed a single group of buildings. The temple was surrounded by a court, of which the most prominent object was the great altar of burnt offering in front of the temple. Upon this altar the sacrifices in which animals were burnt were offered. Between the altar and the temple, but a little to one side, was the Brazen, or Molten, Sea, a great metal basin for purification. On either side of the altar were brazen lavers for washing the offerings. The temple itself faced east. It was built with great wall, surrounded with chambers, and magnificently finished in cedar and gold. Its interior dimensions were 20 cubits long, 20 cubits broad and 30 cubits high (1 Kings 6:2). The innermost apartment, the oracle or Holy of Holies, was 20x20x20 cubits. In it the ark was put, covered by the enormous cherubim of Solomon. The outer apartment, the holy place, was 40 cubits long. (A cubit equals 16 to 18 inches.)

(Diagram of the temple, as given, eg. in Smith's or Hasting's Dictionary of the Bible.)

The beginning and end of the dedication of the building are given in the lesson. For a full account, especially for the beautiful prayer of dedication, read the intervening verses, 1 Kings 8:12-66.

This temple stood for nearly 400 years; until 586, when it was destroyed, together with the city of Jerusalem, by the Babylonians.

### EXPOSITION.

#### I. The People Assembled (1-2).

(1) *Then*.—After the temple had been completed, the narrative of which is contained in the previous chapters. *Elders of Israel*.—The leaders of the different communities, towns and villages. *Chief of the fathers*.—The heads of tribes were the principal men of each of the twelve districts, and there was a sort of advisory council made up of the older and wiser men of the nation. *Bring up the ark*.—This was the most precious of the possessions of Israel and the only surviving article of the ancient tabernacle worship. *City of David*.—David had lived in the portion of Jerusalem situated on the western hill, and called Zion, or the City of David. The temple was built on the eastern hill called Mt. Moriah, somewhat higher than Mount Zion, and separated from it by a gorge called the Tyropean valley. (2) *The feast*.—Solomon chose the time of the Feast of Tabernacles as the best period at which to dedicate his new structure. *Seventh month*.—The Jewish year began in the early spring, rather than in the winter as does ours. This would bring the Feast of Tabernacles late in September.

#### II. The Ark Removed (3-9).

(3) *Took up the ark*.—The priests were chosen from the tribe of Levi and were the special guardians of the Tabernacle and its services. To them, accordingly, was intrusted the task of carrying the Ark in the procession up to the temple. (4) *Tabernacle*.—This was not the ancient tabernacle of the wilderness period, which was apparently destroyed at the time the Ark was carried away by the Philistines (1 Sam. 5), but the one which David had set up to serve as a temporary home for the Ark in Jerusalem until the temple should be built. *Holy vessels*.—The instruments of service which were used in the worship at the Tabernacle. *Priests and Levites*.—Members of the tribe that was assigned to the office of priesthood in Israel. (5) *Before the ark*.—There seems to have been a sacrifice at the tabernacle before the ark was removed to the new temple. *Multitude*.—King Solomon offered a great number of sacrifices, the flesh of which was also used in the feast, by which the great event of the temple dedication was celebrated. Only a small portion of each ox or sheep was consumed upon the altar, the remainder being used by the king to entertain his guests at a sacrificial meal. (6) *Brought in the ark*.—The procession of priests

and people was now formed, and carried the ark up to the temple. *Oracle*.—There were three parts of the temple, as of the older tabernacle: the outer court, the holy place, and the most holy place, or holy of holies, sometimes called the oracle. It was the innermost chamber of the temple, where the divine presence dwelt. *Wings of the Cherubim*.—These were images of men with wings corresponding to the Hebrew idea of angels. Those in the temple were much larger than those which had ornamented the top of the ark in the tabernacle. (7) *Covered the ark*.—The sacred chest was thus placed under the symbol of the protecting care of God. (8) *The staves*.—These were rods placed in the sides of the ark through rings, and were used to carry it (Ex. 25:15). The most holy place was small and in order to put the ark in, it was necessary to draw out the staves, which made them project on the side toward the larger room called the holy place. A curtain separated the two rooms. The rods projected against this curtain, and, though they were concealed by it, they still pressed the curtain outward, and so were visible from the holy place. *Unto this day*.—The time when the narrative was written, which must have been earlier than the destruction of Jerusalem in 586 B. C. (9) *Nothing in the ark*.—Originally there were deposited in the ark the tables of the law, the rod of Aaron that budded and the pot of manna; now only the tables of stone remained. These were the ones which had been brought by Moses from Mt. Horeb or Sinai after the departure from Egypt, where the children of Israel had been in bondage. These two tables of stone contained the Ten Commandments.

#### III. The Temple Dedicated (10, 11, 62, 63).

(10) *Cloud filled the house*.—After the ark was deposited in the most holy place, the priests withdrew into the outer part of the temple. A cloud, which was the manifestation of God's presence, filled the place. (11) *Could not stand*.—The cloud was so dense that the priests could not see, and had to suspend their work. In the holy place there were three articles of furniture: the golden candlestick, the table of shewbread and the golden altar of incense. In the most holy place, the ark stood alone. *Glory of the Lord*.—The bright cloud made visible the favor of Jehovah to the new building erected in his honor. (62) *Offered sacrifice*.—The long prayer of King Solomon in dedicating the temple was offered, and then more sacrifices were celebrated. (63) *Peace offerings*.—This was one of the forms of sacrifice, which differed from the burnt offering in being less an acknowledgement of sin. *Oxen and sheep*.—The enormous number of sacrifices shows not only the greatness of the multitude who were to be provided with food, but also the generous nature of the king's provision, and his desire to make an offering to God worthy of the great occasion. There is something repulsive to us in the thought of a house of God turned into a place for the slaughter of beasts, but such was the custom of the age and requirement of the law. The offerings of Christianity are those of heart, and will and life. *Dedicated*.—Formally opened for religious service.

### ILLUSTRATIONS.

*The temples of the ancient Teutons*.—"The groves were God's first temples." In the sacred forests the Teutonic tribes offered their sacrifices. These forests were regarded as the homes of the gods and were approached with feelings of awe and terror. "The sacred groves constituted the center of the religious and political life. There the tribes assembled to plan common undertakings, and there the trophies captured from the enemy were hung up, and prisoners of war slaughtered."

*The temple builders of the east*.—The kings of Babylonia and Assyria were temple builders. Hammurabi is an active builder of sanctuaries, and so on through the period of Assyrian supremacy down to the closing days of the Babylonian monarchy, the thoughts of the rulers were directed towards honoring the gods by improving, restoring, rebuilding, or enlarging the sanctuaries, as well as by endowing them with rich gifts and native offerings.—Jastrow.

*All the congregation*.—The temple was for all the people. It was not the private property of the few. The church is for all the people. A writer in *Christendom* tells us that she found in some churches in New York and Chicago the notion that only well dressed people should be allowed to worship in these churches. She objected to my clothes, that was all, for I sat in the same place the next Sunday and she offered me her hymn-book. It was the same I, only differently clothed. I have spoken of twelve churches. My notes include ten more, but it is not necessary to go into further details. The rest only corroborate the belief that many city churches appear to be drifting away from the democracy of Christ and tending to develop in its place an aristocracy of good clothes. The exclusive club, the exclusive family, the exclusive residence section, the exclusive school, may all be justified and sanctioned; but the exclusive church is a social and religious monstrosity in a country whose proud boast has always been that—

"The rank is but the guinea stamp,  
 The man's the 'gawd for a' that."

Sorrow does not relieve us from duty. It only ennobles duty. With words of great pathos our Lord, while his own heart was breaking under its load of sorrow, sought to discharge duty by speaking words of comfort to his sorrow-smitten disciples. "Let not your heart be troubled. Ye believe in God, believe, also, in me. . . . I go to prepare a place for you." Nor did he stop here. Deep as was his sorrow, he went bravely forward to the cross, that he might, loyally, do the will of the Father. He should be taken as our example. Duty must be discharged, though the heart break. It is by doing his will that we enter the kingdom.



## The Omitted Items By Mary Stedman Harpel

If any one had intimated to the secretary of the Young Women's Dorcas Society that the annual report was inaccurate, she would have been amazed, not to say indignant.

The society had done much during the year just closed; everyone was proud of them and perhaps they were a little proud of themselves. Certainly the hospital would receive a great pile of sheets and pillow cases, neatly torn and hemmed, and the gingham dresses and aprons for the orphans in the local "home" were shapely and well made. The articles had been counted over and over and every one was certain that the report was correct. Yet two items, whose importance can never be estimated, had been omitted from the list of "work accomplished," for the girls had unconsciously effected what will endure long after the sheets and dresses are worn out and forgotten.

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A few weeks after Mr. Hanford took charge of the consolidated trolley line of West Bend, he brought his wife and only daughter to the pleasant house that he had rented on Elm avenue.

There were half a dozen sons, scattered far, some in business, one trying to build up a law practice and one still in college. Marion was the youngest of the family, just eighteen, and any one who knew her could readily understand why she had been more petted than teased by her merry big brothers.

"She's the sweetest thing, with blue eyes and a lovely smile," exclaimed Blanche Marlin. "And her hair curls naturally," she added in a tone which betrayed her belief that this last charm outranked all others.

She had been the first of the girls in the church to call on Marion, and was now entertaining the Dorcas society with an account of her visit.

"They are very nice people," she went on, "and Mrs. Hanford is charming; but she makes you afraid you might let a word of slang slip out, and you'd rather die."

"We'd better ask her to join us," said Edith Farnsworth tentatively.

"Well," replied Mary Russell, with a snap in her voice, "we don't know yet whether we want her or not."

Mary was so much more agreeable when she was allowed to decide matters, that the girls usually gave way to her. This time, however, Blanche's description had made them so anxious to count Marion in their number that Mary was constrained to yield, for fear of losing prestige. There is nothing like giving up before one is beaten.

"The girls have asked me to join the sewing society, mother," said Marion a few days later, "and they were so cordial that I should like to, though I regret depriving you of my delightful society every Friday afternoon."

Mrs. Hanford gave a smiling consent, thinking, "Her father is right, we ought to have named her Sunshine."

Blanche, who had promised to come for her, was so late that they found the room full of girls, and Marion wondered to herself who could be listening, for every one was talking. It was embarrassing to have them all stop suddenly to welcome her, and she was glad to

slip into a seat and begin basting a gingham apron.

Despite the efforts of the girls to be agreeable to Marion, she did not feel at home. In Milbourne, one girl had always read aloud from some substantial book while the others sewed, and then they had talked about the chapter together. Here the girls were chattering on all sorts of topics of which Marion knew nothing, and, too, she felt positively uncomfortable to be forced to hear people's shortcomings discussed. What right had she to know that Mrs. Blank had a dreadful temper or that Mr. So-and-So was called dishonest?

For several meetings after the first, Marion was absent. Her father had found the papers at his office in great confusion, and, as he could not afford to hire help in sorting and classifying them, was glad of her assistance. He tried working at them evenings, but they gave him insomnia, so he fell into the way of saying at lunch, sometimes two or three times a week, "If my little woman is at home at 4 o'clock, she can help her father very much."

Marion would drop a demure courtesy and answer, "with the greatest pleasure." This happened three or four times on Friday and once they had guests on that day.

"Well," remarked Mary one afternoon, "Marion Hanford seems to have deserted us. I thought she wasn't the sort to hold out long. And I guess we're not good enough for her."

"Did you see her new hat Sunday?" interrupted Bertha Carlton. "She must have paid 'lots' for it. I dare say it came from the city."

And Marion's millinery occupied every one's thoughts for the next three minutes.

If the girls had only known that she had shaped over the hat worn two seasons and had trimmed it from a certain box in the attic, her sole expense being a wreath of hawthorne, they might have wondered if it is always safe to jump at conclusions or right to pass judgment.

\* \* \*

The next week the talk still surged around Marion's name. "Did you see all the men about Miss Hanford at the party last night?" cried Clara.

"Well, she's a novelty," said Blanche indulgently.

"Yes, and nobody will look at any of us now," laughed Clara, herself too popular to feel any anxiety.

Marion had been brought up among so many brothers that she knew a great deal about golf and canoeing and college topics and was genuinely interested in the subjects which occupy the leisure hours of young men. Besides she really preferred to listen. This possibly had much to do with the repute she was rapidly gaining as a good conversationalist.

Another day, Edith was ill and the girls took instant advantage of her absence.

"Do you know," Alice exclaimed, "that I believe Edith's brother Ralph went to the party last week on purpose to meet Marion? You know he doesn't care for girls—not for us anyway," she added disagreeably. "You remember he was

engaged years ago, and since then he has gone out very little."

An account—more or less inaccurate—followed of Lieutenant Farnsworth's entire career and present standing in church and navy. When the hour for closing came, "the sense of the meeting" seemed to be that it was a passing fancy on his side and vanity on her's, and that they, the members of the sewing society, could not give the affair their sanction—all of which may have been a trifle premature, and officious, seeing that they had not been consulted.

Some years before, Ralph Farnsworth had passed through an experience which made him resolve never to marry, but his views had changed since the Hanfords had moved to West Bend.

Friendships sometimes grow without reference to time, and so did this one; before the young officer's leave came to an end, he and Marion felt as though they had known each other for years. Yet his attentions had been so quiet and unobtrusive that they had escaped the notice of the keen-eyed girls. Besides, the latter had drawn conclusions quite satisfactory to themselves; it simply occurred to them that they might be mistaken and that they were tampering with the happiness of two people—although they were all good, kind-hearted girls.

About this time, Marion, not needed at home as much as before, threw herself eagerly into church work, the fact that the minister was unmarried being of no moment in her eyes.

It was easy to say, now that she was more regular at the society meetings, "Perhaps she hopes Mr. Dutton will observe her zeal," and the girls formed the habit of "talking her over." While they would have stoutly maintained that they liked her as well as ever, their own gossip had changed their attitude toward her, and sensitive Marion felt the difference and was repelled by it, realizing sadly that she was still among strangers.

"They were so nice to me at first," she thought sadly, "it must be that they are disappointed in me," and she grieved sincerely, for she liked the lively young women, even though she was not always interested in their conversation.

Her father and mother missed the gay nonsense with which she habitually brightened their lives, and felt a rush of sympathy for the sweet daughter who had so cheerfully left her childhood home and friends and, forgetting her own loneliness, had tried to be quite theirs.

"It is strange that she does not make new friends more easily," said her mother, and they began to reproach themselves for leaving Milbourne.

"Did you ever see any one so forward as that Miss Hanford?" demanded Mary one day of Edith, as they were going to the society. "She actually waited on the steps of Smith's for Mr. Dutton this morning, and then walked along with him, talking and laughing."

Edith was properly horrified and the story was repeated and carried home, and neither stories nor other weeds grow smaller.

What had taken place was this: Marion gave drawing lessons to a lame boy, who was sometimes able to come to her Sunday school class, though he was not strong enough to attend school.

The minister was helping him with his algebra. That morning Marion had found the boy ill and he had asked her to send word to Mr. Dutton not to come until the next week. Seeing him as she came out of a shop, it was the most natural thing to wait a moment and give him the message. When they reached her corner, she bade him good morning and went home, quite unconscious of the enormity which would soon be reported against her.

The very next Sunday it happened that Mr. Hanford was ill, and his wife could not attend church.

"Marion," she said, "I wanted to tell Mr. Dutton that Alfred and James are coming home Tuesday and that I should like him to dine with us that evening. You invite him for me, dear."

Here was another opportunity for the enemy. Any of them might have done all that they criticised in Marion; yes, and more too, and nothing would have been thought of it; but it had become "the thing" to be shocked at Miss Hanford, and this and half a dozen other nothings were repeated and exaggerated, until many people really believed Marion to be quite the opposite of the refined, true, womanly girl her mother knew her to be.

So it came about that when her name was proposed for membership in the Emerson Club, composed of a dozen or more young girls living on or near Elm avenue, it was rejected.

"You see, mamma," one of them explained afterwards, "the girls in Miss Hanford's own church think her frivolous and fond of dress and admiration, and we felt sure that she would find the club uncongenial."

And lonely Marion would have been so happy with these earnest, studious girls.

When Lieutenant Farnsworth was detailed to a cruiser ordered to the Pacific, it seemed probable that he would be absent two or three years. With difficulty he succeeded in getting a few days' time, subject to instant recall. He came home with the hope of winning Marion's promise to marry him on his return from the East. That would make even the long, hard separation tolerable.

Scarcely had he entered his home, where his coming was unexpected, when he heard his sister and one or two other girls discussing Marion.

"Whether she cares for Mr. Dutton or is just trying to catch his fancy, as she did you brother Ralph," cried Mary, "she ought to be ashamed of herself."

"Well, I should think she'd see that she is making herself ridiculous," rejoined Edith.

Her brother made his escape upstairs before more was said, but he could not rid his mind of the cruel words. If a phonograph had repeated the girls' remarks to them, they would have been astounded at what they had said. They were so used to exaggeration in thought and speech, that scarcely one of them could have made a perfectly accurate statement.

Mr. Farnsworth did not credit what the girls said of Marion, he knew her too well for that, but he drew from it an inference quite as incorrect as their gossip.

"I came near making another—though a different—mistake," he thought bitterly. "It's evident that what I fancied

was something else was only friendliness. The girls are jealous because Dutton prefers her to them, but one thing is certain, she likes him, not me."

He must, however, bid her good-bye, that he could not deny himself. It was a singular coincidence that two of the girls chose the same time to return a visit they had been owing Marion for weeks. A little harmless chaffing on their part—as they would have called it—confirmed Ralph in his conviction that honor bound him to say nothing to Marion of the real purpose of his hurried visit home. Gentle Marion, bewildered by the sudden constraint which marked his bearing toward her, could only fear, with an agony of shame, that she had in some way betrayed her regard, and that the bitter sorrow of love given unasked was hers.

Everywhere the young man went, it seemed to his tortured feelings that she was under adverse criticism, and that misleading adage that "there is some fire where there is so much smoke," put the finishing stroke to his hopes. How could he perceive that the smoke all came "from the fire which the tongue had kindled?" The dispatch calling him back to Washington was a relief.

The following Friday, Blanche received a note from Marion saying that, as she could not attend the last meeting of the sewing society, she wished Blanche to hand in for her the five dollars enclosed, to take the place of the sewing she had not been able to do. Of course she did not explain that her father had given her the money for helping with the papers.

"Well, she's more than made up for the times she was absent," admitted Mary.

"Yes," chimed in Bertha, "and I guess we have been rather 'hard on her.'"

"I didn't say one word about her that I didn't think was true," declared Mary.

Even if Mary had not only thought but known that her unkind words were true, would she have had the right to say them?

"Maybe we did get into the way of picking flaws in her," Edith admitted, "but it isn't as though we had talked about her 'outside,'" she protested vaguely. "We never said anything, I'm sure, except here and just at home, where it couldn't do her any harm."

"Oh, talk doesn't hurt anybody," said Clara cheerfully in conclusion.

At that hour, on the darkening Atlantic, a young officer was staring back at the faint line of blue against the clouded western horizon. "I can never go back and see her another man's wife," he said to the gloomy sky.

And in a pretty girlish room, a young woman was kneeling by the bed, sobbing and trying to pray.

"Show me what I have done that I have this to bear," she cried. "Help me to learn to live without him."

These are the two items which ought to have been included under the heading, "Work accomplished," in the annual report of the Young Women's Dorcas Society.

M. L. Buckley of Harrison, Ohio, is preaching a series of Sunday night sermons on the Ministry of Jesus, using a large especially painted map showing Christ's journeys.

#### Lincoln as a Temperance Reformer.

By R. P. Farquharson.

The world owes a great debt to Abraham Lincoln for his determined opposition, throughout his life, to intemperance. Before the reform of 1840, the liquor laws of Illinois were very lax, drunkards were being created by the thousand, and a total abstainer was regarded as more curious than virtuous. It is related that frequently, in an assemblage of the most brilliant men of Illinois at the state capital, Lincoln alone abstained from using tobacco or alcohol in any form. And men thought him queer.

During the year 1840, in Baltimore, began the great temperance agitation in memory of Washington, which was destined to be such a great power for good during the next quarter of a century. By 1842 the movement had reached Illinois.

Before this Lincoln had quietly taken a stand against the use of intoxicants, and now he joined the Washingtonians. Not only did he go from town to town organizing into societies those slaves of drink who were willing to take the total abstinence pledge; he pleaded with the Christian to take the hand of his less fortunate brother, and by his greater strength and ready sympathy help bring him to a higher life.

The author of "The True Abraham Lincoln," published by the J. B. Lippincott Company, says that he was a total abstainer from all liquors, and tells this incident: When the committee to notify him of his nomination was expected in Springfield, some of Lincoln's friends offered to send some whisky to his house. "Gentlemen," said Mr. Lincoln, "I thank you for your kind intentions, but must respectfully decline your offer. I have no liquors in my house, and have never been in the habit of entertaining my friends in that way. I cannot permit my friends to do for me what I will not myself do. I shall provide cold water—nothing else."

Colonel John Hay, one of his secretaries and biographers, says: "Mr. Lincoln was a man of extremely temperate habits. He made no use of either whisky or tobacco during all the years I knew him."

Mr. John G. Nicolay, his private secretary, says: "During all the five years of my service as his private secretary I never saw him drink a glass of whisky, and I never knew or heard of his taking one."

In his devotion to temperance, as in everything else, Lincoln practiced the same staunch adherence to principle which he preached in the closing words of the famous Cooper Institute speech. "Let us have faith," he said, "that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it."—Sunday School Times.

"Few tears would be shed if grass were to grow in the pavements of Wall street," declares Bishop Cheney. "I am not going to mourn because some speculators have come to grief. Their downfall will emphasize the homely virtues of honesty, economy, hard work and generous charity, which lie at the base of the success of a free people. The anxiety and fear of some impending disaster awakened by the recent shrinkage of the securities of great corporations have only cleared the atmosphere like an electric storm and put the brake on reckless speculation."



## The Pacific Garden Mission

Twenty-six years ago last September the late Col. George R. Clarke started the first rescue mission in the Northwest in one of the vilest sections of this great city. With a saloon on either side and beer gardens and opium dens in close proximity the work was undertaken. The fight was on and the victory was won so far as demonstrating its right to live. Both saloons were closed and their musician became the organist of the mission. The rooms soon became too small, and after two years the lease of Fitz-Simmons' notorious Pacific Garden Concert Hall, corner of Clark and Van Buren streets, was bought and the work was carried on with greater effectiveness. Three years later a move was made to the present location, 100 East Van Buren street. Here for twenty years has the gospel light shone forth nightly. Eternity alone can reveal the greatness of the work which has been accomplished. Thousands have here heard the glad news of salvation, and scores and hundreds have been saved from a life of sin and utter hopelessness. Many a man has staggered into this mission, not having drawn a sober breath for weeks, separated from wife and children, and has gone forth never to taste another drop from the cup which "biteth like a serpent and stingeth like an adder."

The following are some of the developments of this work as embodied in a recent report: Rescue missions through the Northwest; free kindergarten system; sinners converted now business men and evangelists; street preaching among the masses; work among prisoners; free distribution of tracts and Testaments; visitation among the sick; relieving the destitute; drunkards made sober, thieves made honest, and to sum it all up, the world made better.

A visit most any night would convince the most sceptical that here is a power which makes for righteousness. You will see on the platform a group of men and women deeply in earnest. The most conspicuous members of this group—the ones that you will invariably see present are Mrs. Clarke and Harry Monroe, a man almost fifty, who stands before the people as a living testimony of God's redeeming grace, kept by the power of His spirit for over twenty years.

It was our pleasure to spend a part of one evening with Mrs. Clarke. You are at once impressed that you are in the presence of a strong Christian character, of one who knows God and communes with Him constantly. Many interesting facts were brought forth in

the course of the conversation. From two hundred to four hundred people attend the meetings every night, many of whom come for the first time, so that the total number who hear the gospel in a year reaches into thousands. There have been an average of from five to nine professed conversions at every meeting. Their converts are their only advertisement. A testimony given in St. Louis or Milwaukee or elsewhere by some one who has been rescued here makes the work known the world round. They receive a great many letters, from Alaska to the South Sea Islands, telling how God has continued to bless them. Men who have at one time occupied prominent positions in the business world, doctors and lawyers, have been rescued and are now living at peace with God



Mrs. Clarke with the Prisoners.

and are again prospering in business. Men whose whole life has been given over to crime for a period of a score of years and more, serving sentence after sentence in the state prison, have here had a vision of the Eternal, and they now hate what they once loved and love what they once hated. These men come here because there is no other place open to them.

The work is carried on without the accessories that we find in connection with many similar activities. There is no home for the men, no soup kitchen, or employment bureau; but business men in the city often lend their co-operation. The converts are urged to rely wholly on God, being assured that if they will do this He will take away from them their desire for drink and will "put a spur in them," arousing their ambition, making them honest, sober, industrious Christians. Mrs. Clarke said: "We have had men come here who had tried all sorts of cures—the 'Keeley cure,' 'Washingtonian cure' and many others, but they finally come here and were saved by the 'blood cure.' God hath provided the only remedy for sin. The gospel alone is sufficient. Let a man surren-

der his will to God and He will give him a new heart." They have but five paid workers, their converts forming the large body of helpers. The work is carried on by voluntary offerings, churches and individuals making contributions.

A sketch of this interesting work would be incomplete without letting some of these men speak for themselves. Mr. Melvin E. Trotter, superintendent City Rescue Mission, Grand Rapids, Mich., says: "The Pacific Garden Mission means everything to me. It was there that on the 19th day of January, six years ago, Jesus spoke peace to my soul. I was without home and friends, bound hand and foot by the awful curse of intemperance; whisky had been my God for years. I had tried, as few men have, to get away from it. Resolution after resolution failed; promise after promise was broken. One time, when in deep trouble, death in the home, I promised my good wife that whisky would

never again pass my lips, but within three hours this solemn pledge was broken. The darkest night of all my life I went into Pacific Garden Mission and there heard the precious story of love; heard that Jesus loved the drunkard. When the invitation was given I raised my hand for prayer, and Jesus was pointed out to me by Harry Monroe as a living Savior, and the light of God shone in my soul, and I had a glimpse of Jesus. I never lost that vision, and to-day he is precious to me, and grows more precious every day. I have been self-supporting from that moment, never costing a man

a penny. Three years ago the Lord called me out of business in which I was very successful to go into His work, and I have been able by His precious love and grace to point thousands of lost souls to Him."

For many years Mrs. Clarke has made her regular visits two and three times a week to the Cook County jail. One of the trophies of the work is Mr. John Callahan, superintendent of Star Hope Rescue Mission, Duluth, Minn. "What a sad confession to make," he says. "From childhood up my career had been that of a criminal. When but a lad I was arrested in New York City, sent to a reformatory, from which I made my escape, done time again, drifted to Chicago, and fell in with the toughest gang on the west side. It is the old story—'the way of the transgressor is hard.' Was sent to Cook County jail to await my trial. While there, Mrs. Clarke, in her visiting, came to my cell. I shall never forget that day. Thank God I listened to what this angel of mercy had to say about Jesus, and there prayed on my knees the best that I knew how that God would have mercy upon and

(Continued on page 1363.)



## A Great Man Has Fallen

By F. L. Moffett

I doubt not that General Drake will live longest in history because he embodied a noble type of Christianity. He was a large-hearted, noble-minded Christian gentleman. He was a great man in many ways.

He was princely in his philanthropies. Few men have bestowed upon them such ability to manage large enterprises and win success. His business ability was recognized and his counsel sought by the best business men of the country. At one time when in New York city, when a deal involving millions was on, his advice was sought, and his legal services secured to write the contract. When the contract was finished and inspected, he was asked what his charges were for his services. He replied that he had no charges, but so pleased were the parties with the legal form that they presented him with a check for five thousand dollars.

He has been eminently successful in the field of finance, but his gifts have been lavish. Often has he been heard to say, "I believe in giving until you feel it;" and while the public had become accustomed to reading that General Drake had given from ten to fifty thousand at a time to the cause of education, it did not know how many times it was at a sacrifice. He never made a promise in the way of benevolence that he did not keep, even though it cost him thousands in sacrifice to meet it at the appointed time. The university founded by him at Des Moines, Iowa, has been the one thing into which he has poured his whole life. His gifts to it began when the work was started there more than twenty years ago. The gifts to the church of his choice in various ways were innumerable. There is scarcely a needy place which did not receive assistance when properly presented. There were times when he would receive from forty to fifty letters a day from all parts of the United States asking for help of some kind. In every case every one received attention and a prompt reply. Even the day before he was taken seriously sick he was at his office until late in the evening answering with his own hands the correspondence received that day. In his own home city many a man has been helped over a rough place, and many a needy person furnished with provisions by his kindly assistance. These facts were never learned from him, but from those who overflowing with gratitude would praise the name of their friend.

He was great in the councils of the brotherhood of Disciples. There has scarcely been a policy adopted by any of the departments of that great body without seeking his advice and profiting by his wisdom. The church and the nation have suffered a great loss in the death of F. M. Drake. He always planned large things for the kingdom of God and it is a positive assurance of the Christian character of the man when I say he was never too busy nor too weary to talk over the interests of the church at large. With that broad vision which made it possible for him to see movements in all their various relations and achieve such great success, he viewed the mighty hosts of the kingdom. He saw them marching to victory in this

country and rejoiced in the part he was able to play in the realization of God's purposes. It was his large vision which caused him to give such princely sums to Drake University. He saw a university established at the capital of this



Frank L. Moffett.

great state was destined to become a center of unlimited influences and it was the fondest hope of his life that this school should be placed where its financial security would be assured. It was with this supreme love for the Christ and His kingdom that building after building was added, and it was this same large vision which caused him to make the last gift for the law building two days before his fatal illness. It was his large vision and love for the kingdom that called forth his gift for home and foreign missions, and it was the same spirit which prompted him to give to educational work in Japan. No man had a better appreciation of the demands of the times, and the claims of the kingdom. He knew how to fortify and encourage. His sacrifices for the advancement of Christianity will be remembered as long as time shall last; his gifts to the cause of Christ will engrave his name on the hearts of coming generations—as long as good deeds shall bless humanity, that long will he be remembered for what he has done. There is not a part of our great country where his influence is not felt and his name revered. There is not a benighted nation of the globe which has not felt the touch of his great life. Wherever the light of the Son of God shines to-day, General Drake is shedding His beams abroad.

General Drake was a great man in his bearing towards men, and in the spirit that he manifested. He was always optimistic; this grew out of his confidence in God and men. He believed in the mighty destiny of the church and nation, and had no sympathy with alarmists. He believed in the brotherhood of man, the solidarity of the race, hence his soul never took delight in the things

which did not make for peace and unity.

He kept in touch with the spirit of the age: he never allowed himself to get into ruts. He realized that

"We are living, we are dwelling  
In a grand and awful time;  
In an age on ages feeling  
To be living is sublime."

The best place to know a man is at home and among his own people. Whatever weaknesses he may possess will be known there. General Drake was a princely man among his fellow citizens, friends and neighbors of his home town where he has lived for more than a quarter of a century. It may have been a wonder to some that a man whose enterprises were of such a national character, and whose life was so identified with the state and the nation, should not have resided at some great commercial center. Those who would wonder did not know the character of General Drake. He was simple in character, and humble in life. He loved to mingle with those whom he had known through the years. He was a tower of strength wherever he was, and for that reason he was the constant associate of the humble; they loved him as they would a brother. As he would meet his friends upon the street it was always with that hearty handshake and words of kindness which were the expressions of a true man. If one should approach him during office hours he never failed to receive the kindest consideration. It was the marvel of all who knew him that no matter how busy he was with business involving large sums of money, he was never too busy to talk with the humblest citizen and make him feel that there was not the least intrusion. The children could approach him as they would a father. He had no malice in his nature. When unjust, unkind and un-Christian criticism came, during his administration as governor, from sources unexpected, no harsh words came from him, nor did it chill the streams of benevolence. His nature was too noble to be disturbed by littleness and narrowness. How he enjoyed the delightful fellowship of his own home! It was an inspiration to get a glimpse of the love and tenderness that prevailed in the family. Though all of his family have become prominent, yet they have never been too far away nor too busy to gather at the old home upon Thanksgiving and Christmas to enjoy each other's friendship and association.

He was a Christian. He believed in the Christ with all his heart. There were many problems he never tried to settle, but that simple faith in the Christ, and the inspirations he received from Him explains his life. He believed in the program of the Christ, and he did his utmost to carry it out. He cared not so much about the form of Christianity: he possessed its spirit.

He has left many monuments in brick which will perpetuate his name, but he will always live in the minds of those who knew him as a kingly character: it was a priceless heritage to have known him and his many deeds of tenderness and kindness. Noble Christian man—the world seems lonely without you—friend and brother, farewell.

Leading one man may be a much greater thing than leading a big meeting.

## Twentieth Century Temperance Crusade

By Wm.  
D.  
Ryan

The forces of intemperance are not divided. They cannot afford to be. Consolidation of interests is the hope of the liquor dealer. It is this fact that makes the liquor traffic so formidable a foe. So long as the forces of temperance fail to follow his example of consolidation, the liquor man is quite content. A weak and infantile protest, here and there, with no power behind it, causes him not only to laugh, but to thrive. It is a single pygmy wrestling with a regiment of giants. While temperance folk luxuriate in classifying themselves according to the political, the religious, the moral, the moderate drinking, and a thousand other phases of the question, the dealer in intoxicants proceeds serenely to destroy their boys, to corrupt their legislatures, to buy their officials and to defeat their purposes. In our most self-satisfied moments we shall perhaps all admit that in fighting against the most gigantic foe of the century, we are clearly out-classed in generalship by our enemies. The demand for a temperance merger is imperative.

It is the object of the Twentieth Century Crusade Union to present a plan upon which the scattered forces of temperance may unite for aggressive work. It originated in New York City some months ago and is fast being adopted in other cities. It may also be adapted to the needs of village and country. It is, of course, nonpolitical and nonsectarian. The religious and temperance organizations of a certain city or community are asked to send delegates to meet and form an organization, thus enlisting and combining the entire temperance sentiment of the place. These delegates are members of the crusade union, as are also those who later sign the pledge and desire membership. The work of the union is largely that of agitation and education.

Justice Gray, in his recent address to Yale men, said his experience in adjusting the differences in the anthracite coal region led him to believe that public sentiment is henceforth to be the great force in solving industrial problems, and so it must be of the temperance problem. Two-thirds of the people have no conception of its enormity, and nine-tenths of them are not cognizant of their power to overthrow it. An important feature of the work of the crusade union is that of a free lecture bureau. All friends of temperance in city or community, capable of making addresses, are asked to give their services where they may be needed and asked for. A list of these speakers is prepared and sent to all churches, C. E. societies, Sunday-schools and kindred organizations, with the offer to let them select the speaker they desire, on a time mutually agreed upon. Thus a dozen temperance meetings may be in progress at the same time in the same city, under the auspices of one union.

Thousands of temperate men to-day look upon the pledge they signed long ago as a restraining power that kept them from yielding to temptation. We have heard little or nothing about pledge-signing for the last fifteen years. It is the purpose of the Crusade Union to revive the temperance pledge, presenting the signer with an attractive pledge and appropriate emblem. Classes and so-

cieties are urged to sign "group pledges," which may be framed and hung in their class or club-room, bearing the names of all members. Thus every address under the auspices of the Crusade Union is expected to contain an earnest appeal for pledge signing and pledge keeping. Emphasis is laid on formation, rather than reformation, so much of the working being among children and young people. Though the toper is not neglected—as opportunity offers, he is expected to be reached by noon-hour speeches at factory, street meetings and meetings in public halls.

The representative character of the Crusade Union assures its cordial support by all religious and temperance people, since in a peculiar sense it is their organization. Their representatives compose its membership. Thus is gained the tremendous force, so lamentably lacking in most of our temperance enterprises—the power of unity on a working basis. Such an organization in every city and community will do much toward arousing and directing public sentiment—a condition that must be the harbinger of every social reform.

### A NEW METHOD FOR REFORM.

A novel plan for reform which its advocates believe will do away with the liquor traffic, gambling and the social evil in many sections, has been proposed by the "New Commandment Temperance Club," of Walkerton, Ind. It is the intent for the municipalities and the present keepers of resorts to work in harmony and endeavor by mutual effort to abolish the old traffic and start those who now live by it in new business.

In a circular just issued by the club it is urged that mass meetings be called in each city, at which the municipality will be authorized to enter into formal and legal contract with the liquor dealers and others whom it is desired to reform.

The contract suggested pledges the proprietors of the resorts at once to close up their places and engage in some other business or occupation for one week. If at the end of that time they have averaged the incomes of others in their new lines they must bind themselves to continue one month longer. At the end of the second term if the incomes continued equal to those made by co-workers they are to agree to continue a year.

Should the profits or earnings fall below those of others in the same lines the persons agreeing to the trials promise to continue the tests indefinitely as long as the municipality lives up to its side of the contract. This pledge by the city or town government is to indemnify those who live faithfully by the terms of their agreement for any loss sustained and assure them earnings equal to the average in their lines, even if it be necessary to pay the difference in cash.

Last week the Foreign Society received two gifts of \$500 each and one of \$900 on the annuity plan. Others are expected soon. For full information address F. M. Rains, Cor. Sec., Cincinnati, Ohio.

Pacific Garden Mission.  
(Continued from page 1361.)

save me. I was sent to Joliet, but the seed was sown, and under more favorable circumstances, resulted in me taking a decided stand for Christ, and now, thank God, after several years of Christian work, I have been honored with the position of superintendent of this Rescue Mission."

These are but samples. More marvelous is the story of Dick Lane, who led a criminal life for more than forty years, but who has now been a trusted employee, as receiving clerk for the "Record-Herald," during the past eight years.

Denouncing sin is not the same as renouncing it.

• • •

Half of life's sorrow is but weeping over weeds.

• • •

Shining lives seldom come out of soft circumstances.

• • •

Pride dies in the heart when love looks out of the eyes.

• • •

Those things are not worth seeking that are not worth keeping.

• • •

A good push will scare the devil more than a whole lot of preaching.

### "CLEANING HOUSE."

#### A Change of Food Cleans the Soul's House.

When the body is clogged up by the use of improper food and sickness sets in there is nothing so good as a "house cleaning," and the right way to do this is to change the food, for although taking medicines may afford temporary relief, a complete change of food is much the surest and safest way.

The highest medical authority in the world, "The Lancet" of London, says of Grape-Nuts: "Our analysis shows it is a nutritive of a high order since it contains the constituents of a complete food in very satisfactory and rich proportion and in an easily assimilable state." "About two years ago, says a resident of Springfield, Ind., 'I had a terrible stomach trouble, and although I tried all kinds of medicines none of them cured me. I was so run down I could not eat, got very little sleep, and was dizzy-headed and miserable all of the time. About that time a friend told me that the only way to cure my trouble was to change my food, and recommended Grape-Nuts.'

"From my very first meal of Grape-Nuts my stomach began to get better and all the improvements that come from a healthy stomach in place of an unhealthy one soon followed, and this was not all, for just as great an improvement came in my brain. All of the dizziness is gone and my brain is now clear and active. I can eat anything I want, sleep well and am altogether a new man mentally and physically.

"At the time I commenced to use this food I was nothing but a skeleton weighing 130 pounds, but now I have got back my normal weight of nearly 200." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."



## HOME AND THE CHILDREN

### *The Two Glasses* By Ella Wheeler Wilcox

There sat two glasses, filled to the brim,  
On a rich man's table, rim to rim.  
One was ruddy and red as blood,  
And one was clear as the crystal flood.

Said the Glass of Wine to his paler brother:  
"Let us tell tales of the past to each other.  
I can tell of banquet, and revel, and mirth,  
Where I was king, for I ruled in might;  
For the proudest and grandest souls on earth  
Fell under my touch, as though struck with blight.  
From the heads of kings I have torn the crown;  
From the heights of fame I have hurled men down.  
I have blasted many an honored name;  
I have taken virtue and given shame;  
I have tempted the youth with a sip, a taste,  
That has made his future a barren waste.  
Far greater than any king am I,  
Or any army beneath the sky.  
I have made the arm of the driver fall,  
And sent the train from the iron rail.  
I have made good ships go down at sea,  
And the shrieks of the lost were sweet to me.  
Fame, strength, wealth, genius, before me fall;  
And my might and power are over all!  
Ho, ho! pale brother," said the Wine,  
"Can you boast of deeds as great as mine?"

Said the Water Glass: "I cannot boast  
Of a king dethroned, or a murdered host,  
But I can tell of hearts that were sad  
By my crystal drops made bright and glad;  
Of thirsts I have quenched, and brows I have  
laved;  
Of hands I have cooled, and souls I have  
saved.  
I have leaped through the valley, dashed  
down the mountain,  
Slept in the sunshine and dipped from the  
fountain.  
I have burst my cloud fetters and dropped  
from the sky.  
And everywhere gladdened the prospect and  
eye;  
I have eased the hot forehead of fever and  
pain;  
I have made the parched meadows grow  
fertile with grain.  
I can tell of the powerful wheel of the mill,  
That ground out the flour and turned at my  
will.  
I can tell of manhood debased by you  
That I have uplifted and crowned anew.  
I cheer, I help, I strengthen and aid;  
I gladden the heart of man and maid;  
I set the wine-chain captive free,  
And all are better for knowing me."  
These are the tales they told each other,  
The Glass of Wine and his paler brother,  
As they sat together, filled to the brim,  
On a rich man's table, rim to rim.  
—From "Maurine and Other Poems."

### *The Test of Fire* By Charles Morris Butler

It was Thanksgiving eve, and a blinding snowstorm was raging. The streets were almost deserted, though now and then a belated pedestrian braved the untimely blizzard in eager haste to transact necessary business, grumbling meanwhile at the "fates" which took him out in such inclement weather. Those who were so fortunate as to possess homes, to shelter and protect them from the fierce wind and storm, were only too thankful for the blessings of their comfortable firesides to leave them.

As a protection from the elements, one poor lonely creature found shelter in an obscure corner of a rickety and dilapidated building. He shook with the cold and wet, and tried to warm his thinly clad limbs by rubbing and walking up and down. Now and then he could see the interiors of brilliantly lighted residences, with their warmth and glow. Opposite him was a palace saloon, the inside of which he could see over the painted lower portions of the windows, also when the door was opened to either let out or let in seekers after pleasure. There were many inside who were no better dressed than he. Then why, instead of suffering with the cold, didn't he take advantage of the freedom of the saloon? This is the story:

Once this poor, friendless and homeless being was a respected and prosperous business man, an idolized husband and father. To be "a good fellow," and extend his trade, he had joined a "club." In this club was card playing, with other amusements, and a sideboard, "for the use of members and their friends exclusively." Business, instead of prospering with him, became dull. He spent much of his time drinking with his "friends," instead of being a companion to his wife and child.

Now he recollected, with a shudder, how two years before he had deserted them in a moment of despair and drunk-

en frenzy. He remembered how, returning late at night from his club, he found his patient wife awaiting him as usual—not to upbraid him, as he deserved—but to tell him with tear-choked words that their darling little Marjorie was ill! He had spent his last dollar at the gaming table. He had not one cent to pay for medicine or doctoring. That was the straw that broke the camel's back. He went out to further "drown his sorrow" and curse his luck. When he returned days after his wife was gone, taking with her the little child that he worshiped in his natural condition of mind.

"That was two years ago to-night," and a sigh that harmonized with the moaning wind escaped his lips. "O God!" he cried, "I have tried to atone for the wrongs I have done them! Won't you help me find them? I have tried so hard to do the right thing. Cursed drink shall never pass my lips again. I cannot sleep; I cannot work; I cannot rest; I must find them!"

He finally crouched away in one of the darkest and driest corners of the house, thinking of the past, and soon slept. It was only for a short time, however, for he was awakened by the clanging of fire-bells.

One of the hospitals of the city was burning. On account of the storm, the work of rescuing the helpless inmates was made doubly hard.

Alfred Lee was a brave man before he became a drunkard—then he acted as if he feared some imaginary foe. To-night he cared for nothing. He had reached that point in his career wherein he felt that life would not be worth the living unless he found his wife and child. The excitement of the fire seemed to divert his mind for the time being, and he quickly followed one of the engines which was being rapidly rushed to the scene of the conflagration.

Soon he was busily engaged in the burning building. He seemed to be redeeming himself with every act of heroism. The fury of the storm and fire seemed to harmonize in every way with his feelings. He appeared to have no fear of results; a calmness settled over his spirit, and he would have died gladly had the grim monster met him face to face.

The word was finally passed that all the inmates had been rescued, and he had fallen back out of the line of helpers, about to leave the scene. But it was a mistake! There were yet living souls within the building! Far up on the top floor appeared a nurse with a patient in her arms. Lee was about the first to hear the agonizing cry for help!

The fire below raged so fiercely that it seemed impossible for a living creature to venture again through the flames. No one who had a thought for life would dare attempt to enter that awful furnace.

"Oh, God! They must not perish!" uttered someone in the crowd that had gathered.

The cry of a little child penetrated the air, and the voice of a woman was heard above the roar of the fire, and heard by many. It touched the heart of one, who in answer plunged into almost certain death to save them at any cost.

An awful cry of horror went up when one of the walls of the building fell in with a crash, sending high the sparks and clouds of smoke! More fuel was added to the fire and the flames mounted higher and higher. The roar was deafening, but through the smoke and confusion a man appeared at the second-story window, half carrying, half dragging a human burden in his arms! The firemen did the rest. Nimble and fearless hands threw up a ladder and soon the trio were on the ground—saved.

The three were nearly done for when the fire-fighters got them to a place of safety, especially the little child, who had been very sick, but was convalescent when the fire broke out. The nurse was the mother of the child, and one of the nurses of the institution. She had gone there in the first place to nurse her child and aid in the care of others. She was known as "the sad, sweet-faced nurse."

The rescued were taken to a near-by hospital, where they soon rallied. The sweet-faced nurse requested to see and thank her rescuer—as she had been unconscious when rescued.

The meeting was a tender one, for when their eyes met they beheld that which the world held dear to each: Man and wife and their child!

"Truly this is a Thanksgiving day, dear wife! I thank God that He gave me the strength and opportunity to prove my manhood by the test of fire! He granted my prayer and has given back to me all that I hold dear and sacred, my wife, my child and my sober manhood. With these I can fight the world and begin life over again!"

A notable society woman who recently became a grandmother declared it should be said of her she was the youngest-looking grandmother ever seen, even though she were just fifty years of age; for from that day she would be fifty years young.



## THE OLD RELIABLE



**Absolutely Pure  
THERE IS NO SUBSTITUTE**

### A Special Appeal.

One of the hardest of hard things is to break away from old habits and contract new ones. For years we have taken our state mission offering in January, and the effort to change to the first Lord's day in November is proving disastrous to our treasury. Few, very few, of the churches have as yet taken the offering; they are going to take it, yes, but for one reason or another they are not taking it now.

We had fully expected that, as it would be such an obvious benefit, the change of day would affect us very little, if any, and our work was pushed right along, the board making such arrangements as were necessary to meet the demands. This, too, in face of the fact that, in place of having a goodly sum in the treasury, we had nothing at all. But a crisis has been reached, we have gone as far as we can, the treasury must be relieved at once.

It would seem that there are enough churches in the state to whom the time of taking the offering is practically immaterial, to furnish the needed relief. Is this not your case? Can you not do this? Please don't be indifferent. The matter is too serious. We ask for immediate action on the part of both preachers and churches. Your instant, hearty, enthusiastic co-operation is needed. Let not one wait for another, but let all who can act immediately. We have planned to do the greatest year's work in all our history, by your co-operation we can succeed; without it we shall fail. Help now. Help willingly. Help all your can. W. F. Richardson, chairman of the board.

### Eureka College.

There are about forty young men in the Bible department of Eureka College. Sixteen of them preach for twenty-eight churches regularly. In the last four months they have delivered over four hundred discourses, received sixty-five into the churches, two-thirds of them by baptism, and received two hundred dollars from their people for missions. This includes the summer quarter, from July 1st and until Nov. 1st. An excellent record.

President Hieronymus heads a faculty of seventeen and the work ranks with

any school among us. Secretary J. G. Waggoner finished six months in the field Nov. 1st and reports \$10,000 in cash and pledges. To this the Swisher bequest is to be added, amounting to between \$8,000 and \$10,000. Let the good work go on until the first \$100,000 is realized. A loyal observance of the third Sunday in January as Education Day will greatly help the good work. Give Eureka \$250,000 and 400 students.

E. T. Powell of Louisville gave us a series of sermons during the past fortnight. On the 17th and 18th a number of pastors from neighboring towns and cities gathered by invitation and a series of most interesting and helpful conferences were held on evangelism, education and missions. A. McLean was present at the latter and gave one of his telling addresses on "Giving."

Alva W. Taylor.

### In Memory of Gen. Drake.

The Board of Ministerial Relief desires to place on record its sense of loss and deep regret over the unexpected death of ex-Gov. Francis M. Drake of Centerville, Iowa.

From the organization of this board at Dallas, Texas, in 1895, Bro. Drake was an active member, and by his wise counsel and generous gifts aided in establishing this tender ministry. We will miss his genial presence and able counsel in our meetings, but he has gone to his reward and his works and deeds do follow him. We wish to join with the many other organizations of our brotherhood to which his wise counsels and generous gifts were felt, and with the whole Church of Christ in the expression of our sorrow and loss in the death of so good and great a man.

That a copy of this resolution be sent to the family and to our church papers.

Allan B. Philpott, A. L. Orcutt, Howard Cole, committee.

Indianapolis, Nov. 23, 1903.

### Virginia Christian College.

There is the opening for a fine school in Virginia and some brethren have gone in to possess the land. Virginia Christian College has been opened at Lynchburg, Va., and the prospect for success and usefulness is great. The first month's enrollment showed 110 students, nearly all boarders. The property is easily adapted to its new work and is worth four times what was paid for it. Bro. J. Hopwood, who is the president, doubts whether a better location for a school of this kind could be found in the southern states. Lynchburg has twenty-five to thirty thousand people and no other school for young men except the public high school.

The town has fifty miles of streets and avenues, and eighteen miles of street car line. There is a complete system of the most modern electric car service and competitive and cheap telephone service, and gas for heating, cooking and illuminating at reasonable prices, a large water power plant, splendid health conditions, nine modern public schools, four fully equipped hospitals and ninety acres of most beautiful parks in evidence of its progressiveness.

Virginia Christian College will be in its theory, management and practical work unsectarian and aggressively for Christ. The institution will not be simply a place for teaching young people

the studies of a college curriculum. It will do this well, but through thoughts sown and character developed it will be a center from which men and women will go out to stand against social, political and church sins alike. While understanding the full value of intellectual training and power to ingraft clean habits, plant the seeds of Christian conduct and lead young people toward higher ideals will be of first consideration in every department of the college.

The school will have all the departments usually connected with a high-grade literary institution, with a full college curriculum, including music, art, calisthenics and elocution. Study in the Bible school will be credited in the college course and made a part of it.

It will be a co-educational institution. The teachers are men and women who have been tried, and have proved their fitness for the positions they occupy. They are able, painstaking, and conscientious in their work.

**A Year's Missionary Record.**—New Castle church has not been anti-missionary but o-missionary. For several years nearly all money sent to this worthy cause came from the C. W. B. M. But during the year 1903, although \$500 was spent on improvements of the church property, the total raised for missions was \$664. Aside from this a sister sent \$200 to the C. W. B. M. These offerings were gifts, not money raised by suppers, etc. According to the estimate of our secretaries, the offerings of the church for foreign, home and state work represent the saving of 125 souls. What a rich field for labor! And we have done so little in proportion to our ability. The church that spends \$2,000 a year on itself ought to give at least \$1,000 to missions. Missions is the cure for selfishness and selfishness is the present greatest enemy of the church.—E. R. Black.

The best way to pray for the poor is with your own basket and store.

### "JUST RUN ACROSS."

#### Some People Are Lucky.

Some people make an intelligent study of food and get on the right track (pure food); others are lucky enough to stumble upon the right way out of the difficulty just as a Philadelphia young woman did.

She says: "I had suffered terribly from nervous indigestion, everything seemed to disagree with me and I was on the point of starvation when one day I happened to run across a demonstration of Postum Food Coffee at one of the big stores here.

"I took a sample home and a sample of Grape-Nuts as well, and there tried them again and found they agreed with me perfectly. For months I made them my main diet and as the result I am restored to my former perfect health and can eat everything I want to.

"When I spoke to my physician about Grape-Nuts he said: 'It is a most excellent food.'" Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look for the famous little book, "The Road to Wellville," in every package of both Postum and Grape-Nuts.

## The Christian Century

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densed as much as possible. News items are  
solicited and should be sent in promptly.

## NEWS AND NOTES

### "CHRISTMAS GIFT."

Sunday School Teachers, "Basic Truths of the Christian Faith" is just what you want for your class of young people. Bound in blue cloth, with gold letters and beautifully illustrated. 75c a copy. Five copies for \$3.00. Paper binding (not illustrated), 25c a copy; \$2.50 per dozen prepaid.

Chas. B. Newnan of Indianapolis is on the sick list.

Reports from rally day continue to come in. "A great day" is the burden.

J. J. Haley, of the "Christian Century" staff, has accepted a call to Richmond, Virginia.

A. R. Adams has accepted a call to the church at Fairfield, Ia., and will take up the work at once.

The South Broadway church, Denver, have arranged for a special Thanksgiving service Sunday, Dec. 6.

Otis T. Pritchard of Waynetown, Ind., has accepted a call to the church at Shelbyville, same state, to begin January 1.

John H. Swift, Bellflower, Ill., preached the union Thanksgiving sermon at Tallula, Ill., which was very appropriate. Tallula will need a preacher soon.

J. P. Rowilson has accepted the work at Tampa, Fla.—The Georgia state convention held their meeting at Macon. The next convention will be at Savannah.

Word from Evangelist R. A. Omer brings the sad news of the death of his mother. She was 74 years of age, full of faith and good works. The Christian Century extends sympathy to Bro. Omer in this hour of sadness.

A new church has been organized at Graniteville, S. C., with 33 members, by State Evangelist Albert T. Fitts. This is a growing town and the church should prosper.

Charles A. Young, of the "Christian Century," has just concluded a short meeting at Dixon, Ill., where much interest was aroused, and souls brought into the kingdom.

John J. Handsaker, Coquille, Ore., writes that the church at Myrtle Point having been refused the use of any house in the town, has ordered a tent and will meet in it until spring.

F. L. Noblitt is assisting S. C. McGill in a meeting at Dodge City, Kan. Two added. Interest increasing. Bro. Noblitt has calls for a number of meetings, but he locate that he may be at home.

The new church at Charleston, S. C., is rapidly nearing completion. It is to cost \$2,300, all of which has been secured, and it is expected to be dedicated in January. E. J. Fenstermacher is the pastor.

W. M. Taylor is booked to hold a meeting at Sumter, S. C., in the near future. A few Disciples there are making preparations for him to come, hoping that an organization may be effected.

J. W. Crutcher, Moberly, Mo., reports their banquet a delightful affair. More than 200 present. Brief addresses by S. W. Crutcher, Thomas Henson and H. D. Williams. Frank G. Tyrrell with a magnificent lecture.

Offering for boys and girls' rally day over \$100 at Franklin church, Cleveland, O. Edgar D. Jones is the efficient pastor.

F. D. Ferrall is very much impressed with New York as a mission field for those who will do hard, conscientious work.

The Central Christian church, Spokane, Wash., will open their new building Dec. 5. This will be followed by the Wilman county convention. J. S. Myers of Ft. Worth, Tex., is the principal speaker. B. E. Utz is the efficient pastor.

Daniel George Cole, formerly associate rector of the Church of the Ascension (Protestant Episcopal) and who was baptized on Oct. 25 at his church town, Burlington, Kan., has been called to be pastor of the First church, Marysville, Kan.

The International committee of Young Men's Christian Association have recently issued two Bible courses for boys: Men of the Bible and Travels of Paul. These courses have been practically tested and issued for the first time for general use.

G. T. Black, corresponding secretary of Indian Territory, writes encouragingly of the work. He has held meetings at Wister and Poteau and expects to organize in both of these fields at once. Many churches are planning for more aggressive work.

F. L. Davis has just closed a meeting at Sandoval, Ill., with 16 additions, 13 by confession. The church is greatly strengthened. Bro. Davis is now at Toledo, Ill., in a meeting. Churches wanting meetings write to Toledo for the next two or three weeks or to Clinton, Ill.

The church at Orangeburg, S. C., is planning a meeting for next April. A tabernacle holding 2,000 people will be built. Evangelist J. V. Small has been secured, and a soloist, a male quartet,

and a chorus of fifty voices will assist. Active preparations are already being made and Orangeburg will be taken for Christ if energetic effort will accomplish it. S. D. Colyer is the pastor.

D. F. Harris, Butler, Ind., writes: "We have paid off the old church debt. Bro. Medbury was with us and delivered a masterly address. Following this was a church rally at which Bro. Bauer of Eden, O., spoke. Secretary T. J. Legg gave us a splendid sermon. Prospects for the future are encouraging. I am now on my second year."

William O. Darnall writes: The new church at Lebanon, Ind., will be dedicated on Sunday, January 10, 1904. The building has cost \$25,000, and the parsonage \$3,000, and the ground \$3,500, total \$30,500. F. M. Rains will have the matter in charge.—Our Sunday school observed rally day last Sunday and our collection for missions was \$88.00.

Mr. W. K. Vanderbilt has had his fling and has come to the conclusion that "a man soon tires of the frivolities of life." There was once a man named Solomon whose experiences many young men think do not belong to the twentieth century. We all rejoice when a young man "comes to himself" even so far as to want to work instead of frivol, to say nothing of wasting their substance in riotous living.

Orville J. Coffin, born in Fairgrove, Mich., Sept. 24, 1873, entered into eternal life Nov. 2, 1903. He was a charter member of W. Bay City church, which he served as elder and trustee since the organization. He was loved by all for his kindness and sacrificing spirit, being at all times ready to deprive himself for the cause of Christ. His last words, "I am going home," are an inspiration to the Mission here. The church, mother and wife mourn their loss.—A. Immanuel Zeller, West Bay City, Mich.

### THE TRAVEL CULTURE CLUB.

The Travel Culture Club has now been before our readers for two years. The first party is the Travel Study Class, which sails on January 30 under the leadership of Prof. Herbert L. Willett.

We are now planning to increase the membership of the club. We want all readers of the Christian Century and their friends who are interested in travel to become members. All that you need to do is to write us and ask that your name be put on the rolls. You will then be kept informed of tours abroad and in this country and when ready and able to travel will be in a position to make intelligent plans.

Messrs. H. W. Dunning & Co., 14 Beacon street, Boston, Mass., have been entrusted with the business management of Dr. Willett's party. They are now planning a special party for the Travel Culture Club next summer. It will have a leader who will represent the club and the Christian Century. The route will embrace England, Holland, the Rhine, Germany, Switzerland, Northern Italy, Paris and London. The cost will be as low as is possible for a satisfactory trip. The party will sail early in July.

We hope all readers of this paper and their friends who are interested in travel and especially those who are thinking of travel next year will join the club at once.



"If Zion collapses the money will be well spent," says Dowie, in demanding their all from his followers to meet his debts.

Prof. Gerald Smith, in a Thanksgiving address, said: "Symbolism is the power which moves the world to-day. Dramatists have learned this, while preachers are forgetting it. That is one reason why theaters are packed while churches are sparsely attended. The pity of it is that the stage brings the message, but it does not teach a man how to change his mode of life. And the moral is that we should have more of symbolism, poetry, song and the preaching of high ideals in our churches."

Louis S. Cupp, Platte City, Mo., is inaugurating a course of Home Bible Study. The special subject to be considered, "The Holy Spirit in the New Testament." The plan is to read two chapters daily, noting all passages which refer to the Holy Spirit giving them special study. On Wednesday evenings this will form the subject for discussion. The members are urged in addition to memorize for the first month Matt. 5:3-12, 7th Chap.; Rom. 12th Chap., and I Cor., 13th Chap. This commends itself as an excellent plan and we shall be glad to hear of good results following.

W. M. Taylor, newly appointed evangelist for the south of the A. C. M. S., closed a meeting at Columbia, S. C., on Nov. 22. Three confessions, one of whom was baptized. Brother Taylor is the most earnest and eloquent preacher we have ever had here, but the indifference is appalling. Even the members were irregular in their attendance, with half a dozen exceptions. There seems to be a fear to venture anything on the promises of God. We need a pastor who will lead us and insist that we do our duty. Only heroic measures will ever wake us from our lethargy.—Edward Everett Hollingworth.

The following note, which we clip from the Y. M. C. A. paper of Denver, commends itself as the best kind of work to promote Christian Unity: The Sunday School Lesson Study Saturday afternoon in the Y. M. C. A. Auditorium, meeting at 4 o'clock, is one of the most attractive and popular meetings held in the building. Dr. B. B. Tyler, the veteran Sunday school war horse, has been re-enforced with so many new ideas on biblical illumination by his trip to the Holy Land last year that his class is even more of a delight than in former years. Attendants at the class is not confined to Sunday school teachers but is open to any one interested in the study of the Sunday school lesson.

The South Carolina state convention was held at Orangeburg, S. C., Nov. 19-22. There were thrilling and inspiring missionary addresses by Miss Annie Agnes Lackey of India, W. P. Bentley of China, W. M. Taylor, late of Puerto Rico, A. B. Phillips and B. L. Smith; earnest sermons by A. T. Fitts, W. H. Brunson, John Simpson, W. T. Smith and S. D. Colyer; and stirring music conducted by Edward Everett Hollingworth, who also spoke on "Bible School Methods." The Southern Evangelist, Christian Standard, Christian Evangelist and Christian Century were indorsed. A recitation of Pastor S. D. Colyer's Bible class of Orangeburg was a wonderful exhibition of the results of Bible

## WHY SWAMP-ROOT GIVES STRENGTH.

*Almost every one, from personal experience, knows that the effects of any kind of severe physical strain are felt, first of all, in the small of the back—in other words, in those Vital Organs, the Kidneys. This is as true in the case of the very powerful as it is with one of less strength, and it is especially true whenever the kidneys are weak.*

*The Great Kidney Remedy Swamp-Root, strengthens the kidneys and through them helps all the other organs.*

Among the many famous cures of Swamp-Root investigated by THE CHRISTIAN CENTURY, the ones we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1901: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. Swamp-Root is so pleasant to take.

My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unwholesome kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

### The Effect of the Sample Bottle of Swamp-Root.

"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to close confinement in my business. I can recommend it highly for a liver and kidney complaint. I am not in the habit of indulging in any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

W. F. Lohmes,  
434 West High St.

Springfield, Oh'g, Feb. 21st, 1902.

**EDITORIAL NOTE**—If you are sick or "feel badly," begin taking the wonderful discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

You may have a sample bottle of this great remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in THE CHRISTIAN CENTURY.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores anywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

study. The next convention will probably be held at Charleston.

Mr. Booth Tarkington is putting some of his political experiences into stories. In the last one he moralizes on the "better element" and the failure of the well-to-do to turn out and vote after this fashion: "There's too many of 'em forget to vote and if the weather isn't just right they won't go to the polls. Some of 'em won't go anyway—act as if they looked down on politics; say it's only helping one boodler against another. So

your true aristocrat won't vote for either. The real truth is he don't care. Don't care as much about the management of his city state and country as about the way his club is run. Somebody said a pessimist is a man who has a choice of two evils and takes both. There's your man that don't vote."

Dr. Gunsaulus deplotes the withdrawal of religious influences from education and finds the fruit of that withdrawal in the growth of lawlessness in thought and action. "Thanksgiving," he de-



MRS. H. N. WHEELER.

Mrs. H. N. Wheeler

clared last week, "should not be devoted to the exploitation of physical prowess like that in which Rome exulted and which brought about her downfall when there was no Bible to temper it. Observance of Thanksgiving day ought to take shape in solemn thanksgiving to God for the blessings He has showered upon us and upon our beloved country. We cannot express our gratitude to the Lord by playing football or by attending football games. It has come to pass that many look forward to this day because it brings the deciding football contests of the year. Instead of packing grandstands they should be attending church as we are."

That the reform element in municipal life dare not even slumber for a little time is made evident by the New York city election. Charles F. Murphy is reported to have outlined the Tammany policy and this is what it is: New York city is to be "wide open" after Jan. 1, without either blackmail or the flaunting of vice in a conspicuous manner. Saloons will be permitted to open their side doors Sunday and resorts classed as disreputable will be undisturbed so long as they refrain from paying blackmail to the police. If this be true, Mr. Hearst may as well save the money he is putting into his Presidential boom. Mr. Hearst won the New York victory, Mr. Hearst settled the Chicago strike, Mr. Hearst does everything that is good and great, at least his papers give this impression. But they overlook the important fact that the man who reads the editorial of beautiful sentiment may also see the sporting pages served up, not as mere news, but as "hot and spicy," as highly paid writers and artists can do it. There are enough Democrats who believe in morals before party to make it more than difficult for Mr. Hearst to win what he wants unless he does some pretty hard fighting against Tammany as well as for it. New York is one place, but there is still a large slice of America outside that city's limits, and it does not all love Tammany or any one who is in league with it.

#### EVANGELISTIC

B. S. Ferrall, Buffalo, N. Y., reports two added.

Will G. Loucks reports seven added at Lockland, Ohio. Four by confession.

H. E. Van Horn, Osceola, Ia., reports 17 confessions the last two Lord's days.

Edgar D. Jones, Franklin Circle church, Cleveland, Ohio, reports five confessions.

H. C. Saum, Prairie Depot, Ohio, writes: Two added by confession and one by statement.

G. W. Wise, Rochester, Minn., reports two additions at Marion. Is now in a meeting at Rochester.

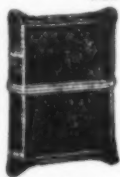
F. D. Wharton, New Kirk, Okla., reports one accession. Had a fine "Rally Day." Raised more than our apportionment.

T. M. Myers is in a good meeting at Moorehead, Ky. This promises to be one of the best meetings held in eastern Kentucky.

O. G. White has resigned his work at Bethany College and has accepted the ministry of the Twenty-fifth Street church, Baltimore, Md.

Wright and Smith are in a good meeting at Murphysboro, Ill. Twenty-three added to date. They expect to locate

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a pastor before leaving. Begin at Wasburn, Ill., Dec. 6.

E. W. Yocum, Mountain Grove, Mo., closed a short meeting at Fairview. Five added. Is now in a meeting at Liberty Ridge, Neb. Can be had for meeting. Address him at Gilead, Neb.

John Barton, Amoret, Neb., reports an excellent meeting closed by R. M. Sheton of Clay Center, Neb. Twenty-three added and the community greatly aroused. Bro. Sheton's work is highly commended.

Meade E. Dutt, Girard, Ill., writes: We have closed one of the greatest meetings ever held in this city. Harold E. Monster preached the gospel. There were 43 additions, 31 confessions, six heads of families. Bro. Monster's work is highly commended.

Wanted—A young married man to take charge of church here. Must be a winner of souls, energetic and possessed of plenty of good common sense. Salary \$500 a year to start. Address with stamp, Guy M. Wells, Box 112, Knox, Ind.

E. A. Cole, pastor at Washington, Pa., has just closed a short meeting with

the First church, Pittsburg, Pa. Hazelwood, E. W. Thornton, pastor. Twenty-two were added by confession, and eight by letter. These figures do not begin to tell the total of the good done.

Harold Baldwin, Kingston, Me., writes: We are in the midst of a great meeting. Eighteen additions to date. Thirteen by confession. Seven added last Sunday. More to follow. House packed. Bro. Frederick F. Wyatt and wife are doing splendid work. Their next meeting will be at Horton, Kan., with Bro. L. H. Barnum.

Stephen J. Corey, New York, evangelist, writes: In a fine meeting at Gloversville with 30 additions to date and interest increasing. A year ago the people here were meeting in third-story hall, with 40 members and discouraged. Now they have 110 members, a new building paid for on a fine corner lot. W. J. Wright, Eastern evangelist, held a fine meeting here in the summer and paved the way for this one. Jas. Keevil, who has done such fine work here, goes to Second church, Brooklyn, this week. C. T. Fredenburg, the new pastor, is on the field. Begin at Watertown Nov. 29th.

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trations are taken from the great paintings of the masters in Christian art. It will make a most appropriate Christmas gift.

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5. For one new subscription at the special one dollar rate and one dollar additional we will send you a copy of "Altar Stairs." Nothing would make a better Christmas gift.



## CORRESPONDENCE

### Nebraska Secretary's Letter.

The church at Alma gave their pastor, Bro. Oscary Sweeney, a surprise donation party recently causing the preacher to forget the grocer for many weeks to come.—F. S. White has been called for full time by the Arapahoe church.—The secretary spent Lord's day morning, 22d, at Pawnee City, presenting state missions. Full apportionment was pledged. Full apportionment came from Humboldt church on the same date, Bert Wilson, preacher.

The secretary was called to Ulysses to be present at the funeral of Mrs. Helen Cameron, an aged and beloved sister in the church there. She had been a member of the Christian church for 43 years and had for more than forty of them provided the emblem for the Lord's supper. Bro. and Sister Maxwell are happily situated in their home at Ulysses. The church is taking on new activities under his ministries.—Three added in Bro. Austin's meeting at Northside, Omaha.—O. A. Adams began a meeting at Dunning, Blaine county, Tuesday evening, Nov. 24. We hope to organize a church there as there is not a church building in the town.—The secretary will preach at Valparaiso on the 29th.—The secretaries of Kansas, Missouri, Iowa and Nebraska will have a conference on state missions at St. Joseph, Mo., on the first day of December. These states have a population to-day of eight millions, and the Disciples number 300,000 in round numbers. In these states there are 2,700 churches and 1,500 preachers. Last year the state organizations did missionary work as follows: Employed 88 men, added 4,320 to the churches, 2,523 by baptism. Organized 28 new churches, raising for missionary purposes within the states \$22,600. It will be seen from the foregoing that we have practically two congregations for each preacher. That a good many of these have a preacher all time, and that some of the preachers are not giving much time to preaching indicates what is true, that too many of our congregations are without preaching. For this cause many are weakly and some practically dead. For this cause if for

no other, it is imperative that we give state missions a prominent place in the calendar of the church benevolences. More than this we need a vigorous campaign among our young men for the purpose of filling the ranks of the ministry of the word.

W. A. BALDWIN.

Lincoln, Neb.

### Cleveland and Vicinity.

F. W. Draper reports Lakewood growing steadily toward self-support. C. A. Kleeberger, state S. S. evangelist, recently spent a week with them. Their offering to Ohio missions was far beyond that of former years.—F. M. Fields, Willoughby, has held a meeting at Mentor Plains, a mission point, with 9 added to the church. Since January there have been 63 added to Willoughby church.—Mansfield has called Howard Cramblett, late of Hampton, Ia., to be its pastor.—The state secretary reports the offering for Ohio missions increased all along the line, and predicts the greatest year we have ever had in state missionary work.—C. A. Freer's work in Collinwood is moving ahead. They will commence a meeting January 3 with W. E. M. Hackleman leading the music.—There have been 4 additions to the Durham Avenue church, Cleveland, recently. They have a Boy's Club with 45 members, a mission study class and the Ladies' Missionary Society is growing rapidly.—M. L. Bates has resigned at Warren to go to New Jersey.—Pastor Fleming at Miles Avenue, Cleveland, reports 6 added by letter. They are about to improve their church building. They have a live Endeavor organization and the missionary societies in the church are making excellent progress.—J. H. Goldner reports 4 confessions and 1 added by letter at Euclid avenue and a revival spirit abroad in the church.—There have been 7 additions to the Aetna Street church. This church, with John E. Pounds as pastor, Mrs. Jessie Brown Pounds as the pastor's wife and co-worker, and Mrs. McCorkle as pastoral helper, has the strongest ministerial force of any church among us in the city.—E. P. Wise is doing faithful work at Cedar avenue, which bears the distinction of being "The Administration Church." There have recently been 3 persons added to the membership.—The West Madison Avenue church under the energetic leadership of F. B. Huffman, is raising a debt which has hampered the work somewhat.—Prof. E. E. Snoddy, of Hiram College, reports the best outlook for Hiram in recent years. Prof. E. B. Wakefield, the acting president, is

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**Reduced Rate for Christmas and New Year Holidays.**

The Nickel Plate Road will sell tickets December 24, 25 and 31, 1903, and January 1st, 1904, at rate of a fare and a third for the round-trip, within distances of 150 miles, good returning to and including January 4th, 1904. Individual Club Meals, ranging in price from 35c to \$1, served in dining cars. No excess fare charged on any train on Nickel Plate Road. Chicago City ticket offices, 111 Adams street and Auditorium Annex. Depot, La Salle and Van Buren streets, on the Elevated Loop. Phone Central 2057.



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JOHN F. M.

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proving himself a most able and efficient leader of the school forces. The attendance is large and most of the students are in the college course proper.—The church in Hiram has recently enjoyed an excellent meeting conducted by J. E. Lynn of Springfield, Ill., an alumnus of the school. There were 40 persons added to the church during the meeting.—The church in Glenville has just closed a good meeting of three weeks' duration. G. W. Moore, of Akron, O., did the preaching. Everybody was delighted with the man and with his able and thoughtful ministry of the Word. There were 32 confessions and 3 others added. The meeting has been a great blessing to the church.

M. B. RYAN.

#### THE GREAT JOPLIN MEETING.

We have just closed in the first church of this city, what in point of the number of people brought to Christ, is the greatest meeting ever held in our religious history. In 51 days there were 675 additions. Four hundred and seventy-four were baptized. One hundred and sixteen were from the various denominations. Fifty of these were baptized. Twenty-five were by letter and 110 were by statement or restored to the church. Some of the latter had been out of fellowship for many years. This meeting was preceded by one held in South Joplin by W. A. Moore with 117 additions. This, with the ones received at the regular services in the meantime, makes a total of 809 in the two churches in this one campaign. The work is to be carried back to the south side with prospects of a further great harvest. The whole city and surrounding country has been stirred for weeks. Every church in the city including the Catholics and colored people has felt the need of revival. The first church has been more than doubled in membership. The number of additions is larger by 102 than the great Scoville meeting in the University Place church, Des Moines, Iowa. The larger faith and joy of the church here will have to be imagined. It cannot here be told.

The preaching was done by W. E. Harlow of Springfield, Mo. He has been widely known both as pastor and evangelist for the past ten years. This is his first meeting as he re-enters the evangelistic field after resigning as pastor of the Central church, Springfield. I do not hesitate to give it as my deliberate judgment that he is one of our greatest living evangelists. He knows human nature, the Bible and the pseudo-philosophies of the time. He has made a special study of psychology for the past ten years and knows the mind and how it is to be moved. The Bible is at his tongue's end. And all the modern cults go down before his logic and reason. His lecture on the "New Thought" ought to be heard by every church in the land. He is not side-tracked by either censure or praise. His preaching is extemporaneous in style. The message is in his mind and soul ready for instant use. The style is simple. All, to the children, can understand. It is plain. No

#### A FINE KIDNEY REMEDY

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says, if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

compromise is made with sin or sectarianism. People who sometimes go away with a wound come back to obey the truth. The preaching is doctrinal in the best sense of the word. Not once but in every sermon the great themes of Bible truth are set forth, illustrated and applied. His insight into the deep things of the Word is remarkable. The constant appeal is to the gospel as the power of God to save. The appeal is to the conscience and intellect rather than to the emotions. Last of all he is powerful in exhortation. As the people sing his voice is heard pleading, warning, persuading and inviting the sinner to obey the gospel. This is done till the appeal becomes simply irresistible. A great number of men young and middle aged were received. The children's meeting, men's meeting, women's meeting, "good cheer" meeting, union communion service, popular meeting and new convert's meeting all held on successive Sunday afternoons will never be forgotten. The question box where from one to thirty questions were answered the same hour handed in was a liberal education in the Bible.

Brother V. E. Ridenour of Topeka, Kan., led the music. When thought wise he gave illustrated songs. His solos not only reached the cultivated ear but the heart. Frequently the audience was in tears as he sang the old story. His work as leader of a chorus is an entire success. His work gave entire satisfaction to the church and community.

Brother Baker, now the pastor of the South Joplin church, has been a strong factor in our success. He was Sunday school superintendent at the first church for four years and his work prepared a great harvest among the young people. His liberality not only made the building of the first church possible but he also gave the building in which the South Joplin church worships. His heart and soul has been in this whole campaign. Brother Harlow now goes to the south side for another campaign.

Our people were ready. Long and thorough preparation was made. Every suggestion of the evangelist was carried out in letter and spirit both before and during the meeting. There was never a jar or criticism on the evangelist or singer from beginning to end. The whole church was thoroughly organized and every man did his duty with joy. Every home in the city had an earnest personal invitation to attend. Thousands of invitation cards were put out. Banners were used announcing the meetings. Bulletin boards announced the subjects daily. Window cards were in the stores. Many prayer meetings were held in various words. The pastor preached on the meeting for weeks before the work began. The people were expecting great things. There was never a service but what from one to forty-three responded. Sixty-six came the last day. The interest never lagged a moment. We only closed because our building was full of members. It seems that our work is just begun. The usual opposition in the form of so-called union meetings and misrepresentation was encountered. This seemed rather to help than to hinder. The plea for unity on the Bible alone was presented in answer to our dying Savior's prayer. Lost souls were invited to the waters of life. God gave us the victory. Let the glory and

the honor be unto Him who was dead but is alive forever more!

W. F. TURNER, Pastor.

Joplin, Mo., Nov. 25, 1903.

#### Cincinnati Letter.

A. M. Harvout is preaching to the largest audiences he has ever had at "old central."—Vernon Stauffer rejected a call recently to one of our greatest eastern churches. In his broad aggressiveness we feel that he belongs to all of us, and not simply to Richmond street.—North Side, under the leadership of Justin Green, is moving to larger things. They have just dedicated a \$4,500 Sunday school room. Vernon Stauffer is holding them a good meeting. Miss Ida Mae Hanna is singing for them.—A. C. Gray has had a good meeting at Mt. Healthy with home forces.—No church in and about the city is making better progress these days than Lockland Mission under the leadership of Wm. F. Loucks.—The work among our colored brethren here has suffered a great loss in the return of Bro. Meyers to Jamaica. He was cultured, spiritual, tactful and had good business judgment.—W. T. Donaldson and Adam Adcock have shown true Christian spirit. They were pastors of the rival churches in Newport. They glorified their ministry in such a way as to unite the two bodies that had been alienated for a quarter of a century and showed their unselfishness in the matter by both resigning and allowing a new man, H. C. Garrison, to be called to the work of the united churches.—Geo. Miller, for a decade the pastor at the First church of Covington, joins H. L. Willett's tour of Palestine.—President Burras A. Jenkins of Kentucky University will deliver a course of lectures in the Y. M. C. A. of Cincinnati the first week in February.—Now, last and best of all, for a year we have been looking about for a man to take charge of the mission work of our city. We believe we have the man. J. O. Shelburne, of Baltimore, has consented to take charge of affairs and will be on the field December 1. His first duty will be to strengthen our present mission churches, then to strike some new and virgin field in our midst. We are expecting great things.

CHAS. M. FILLMORE.

#### When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 62 Seneca Building, Buffalo, N. Y. All leading druggists sell it.



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## CHICAGO

The First church reports nine additions during the past month, one by confession.—The Hyde Park church has received six by letter recently. The Sunday school under the superintendency of Prof. W. D. MacIntock is already experiencing some of the good results of the graded course of study which has been introduced.—There were three additions to the Kendall Street church since last report. John Williams preached last Sunday evening.—The services at the North Side church last Sunday evening was under the auspices of the Christian Endeavor Society. A sacred concert was given by the Christian Conservatory of the Monroe Street church assisted by the North Side church choir, Mrs. N. S. Safford, director. The excellent program was enjoyed by a large and appreciative audience.

The district convention of the C. W. B. M. will be entertained by the ladies of the North Side church, Sheffield avenue and Montana street, at their regular quarterly meeting Thursday, Dec. 3. Miss Bertha Clawson, who has been a number of years in Japan, will deliver an address. On the evening of the same day the Cook County Endeavor Union of the Disciples of Christ will hold their quarterly rally. A number of the city pastors will be on the program. The meeting will be of special interest as the installation of officers for the coming year will take place.

### The Nickel Plate Road

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Waves of religion have the greatest influence on the contributions to the conscience fund of the government. So says an official of the Treasury department. At least that seems to him to be the chief influence, for periods of prosperity or adversity apparently have little effect on them, and seeing that the contributions to the conscience fund have been very light during the past six months the official thinks it may be judged that the morals of the country are at a low ebb.

Certainly they are not high. It is appalling when one thinks of the bold crimes, to say nothing of the rioting and disputes, that have been rampant right here in Chicago.

F. A. Bright, evangelist for Western Pennsylvania, writes: Closed a short meeting at Turtlecreek. Seventeen added, ten by confession. One baptism at Rowan avenue, Pittsburg. Began at Knoxville, Pittsburg, Nov. 22.

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